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"LIBERTY, HOLINESS, LOVE."

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HYMN

BEFORE SUNRISE, IN THE VALE OF CHAMOUNI.

Hast thou a charm to stay the morning-star
In his steep course? So long he seems to pause
On thy bald awful head, O sovran Blanc!
The Ar-ve and Arveiron at thy base
Rave ceaselessly; but thou, most awful form!
Risest from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air and dark, substantial, black,
An ebon mass: methinks thou piercest it,
As with a wedge! But when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity!
O dread and silent mount! I gazed upon thee,
Till thou, *still present to the bodily sense,*
Didst vanish from my thought: entranced in prayer,
I worshiped the Invisible alone.

Yet, like some sweet beguiling melody,
So sweet, we know not we are listening to it,
Thou, the meanwhile, wast blending with my thought,
Yea, with my life and life's own secret joy:
Till the dilating soul, enrapt, transfused,
Into the mighty vision passing—there,
As in her natural form, swelled vast to heaven!

[Coleridge.

MOUNT SINAI.

[Those who have read Dr. Robinson's Travels, will remember that he departs from the old tradition respecting the locality of the mount on which Moses received the Law. For ourselves, we adopted his opinion. Mr. Sampson's researches, which we give below, from his last letter in the Reflector and Watchman, have tended to bring us back to the old traditionary belief. If any of our readers have Dr. Robinson's map, they will read Mr. S.'s description with still more interest.]

We took the stereotyped walk up the Mountain of Moses, (Gebel Mousa.) On the Mountain I saw below me at the East, close at the foot of the Mountain, an apparently broad Wady, marked Wady Sebaiyeh, by Dr. R. I asked the Arab who had been pointing out the mountains around to me, the name of that Wady, and he instantly replied, Wady Horeb, (the *o* like the French *eu* and German *oe*, or *e* in very.) *Thought* I, that name is borrowed from the *monks*; and soon being with them aside from *the* Arabs, I asked if there was any place, Wady, or Mountain, named Horeb. All shook their heads and said no. Convinced then that it was not from the monks they had gained the name, I asked during the day several different Arabs the same question, and all pointed towards that Wady and said there was Wady Horeb. Among others, two little boys had followed us up the Mountain. I asked these boys at last, if there was any place called Horeb, and they too pointed to Wady Horeb. Finally I determined to ask the monks in the presence of the Arabs; and I observed, as repeatedly afterwards, that they waited for the Arabs to reply; and when they pointed to Wady Horeb they seemed to recal the answer they had given me, and admitted that there was a Wady Horeb. I was convinced that these Arabs are to be looked to for names. I found afterwards that they had names for all the countless little peaks and Wadies, names not made for the occasion, but told the same by different persons and at different times. We spent the remainder of the day in going to Safsafah, and ascending the peak visited by Dr. R. and others, and descending to the plain. Here no one could help feeling the force of Dr. R.'s remarks in reference to this peak, as the place where the law was received. Two objections however, occurred to me while descending to the plain; one that the descent (or ascent) is back of the Mountain out of sight of the plain; and the other that the path is so steep that even our young party found it difficult, and the inquiry was a natural one how could an old man like Moses pass up and down this mountain so often, especially with the stone tables in his hands; an impossibility in fact, unless miraculous aid is supposed.

It was during this descent that I resolved on an excursion to Wady Horeb; and Capt. Fraser, an English officer in company with me, who had heard the same name, desired the same excursion.

A walk of about one half mile east from the convent and then another half mile South brings you to the foot of the mount, [the mount of Moses, or Gebel Mousa, the traditionary mount of the Law,] and you gaze up upon its lofty height breaking suddenly on your view. Directly at its foot you pace over a platform more than one half mile square. In front (East) of this platform and of the mountain, runs a range of low hills from North to South, having a wide break and a fine opening directly in front of the mount.

Passing through this opening, a wide, long plain stretches before you, half a mile, at least, in width, down into which you pass by a slight descent. You walk down the plain for more than a mile South, gazing on the noble form of the mount, two-thirds of whose entire height is seen over the intervening hills from every point of that broad, long plain. You find the plain and the neighboring hills an extensive pasture, on which the flocks of the mountain Arabs are now grazing, and at either end of it a fine fountain of sweet water, with palm, olive, and fig trees around. You turn and pass on North. A mile on the mountain is shut suddenly out from your view. Like every visitor to Sinai, you had been disappointed to find so many peaks of equal height, no one of which made any distinct impression of superior grandeur on your mind; and now that Mount Mousa has thus passed from your view, you turn and walk back to observe the effect of the approach from this avenue. Suddenly the noble peak far behind, yet towering far above its compeers, breaks upon your view with such a grandeur that you instinctively exclaim, How grand this mount, and how awful! how fit a place for Jehovah to speak to man! Another two miles or less through the same wide avenue and you come out into Wady Sheikh. You had learned from your Towarah Arabs as you passed it, that the name of this noble Wady is Sdood; but you now find that this name is given by the Arabs of this region to a fine branch Wady which here runs off to the South-east. You find on Dr. R.'s map that it has the name Sebaiyeh, but from every mouth among the tribe that dwell here, and so to speak, own the mountains and vallies, you are told that Wady Sebaiyeh is only the narrow Wady running between Gebel Mousa and the range of hills just alluded to, and from every mouth you learn that this broad Wady, the direct continuation of Wady Sheikh, and widening before the mountain into that noble plain, is called Wady Horeb. Here before you rises the mount which a uniform tradition among christians, and an older tradition evidently among the mountain Arabs points out as the mountain of Moses, the summit of Sinai whence the law was given.* Here is a wide, long valley and plain, bearing the name of Horeb among the descendants of the ancient tribe that never have been banished from their mountain home, though they have been subjugated; and how fit a place this, not only for the encampment of Israel, not only so far as water and pasturage are concerned, but also for the people to encamp in sight of the mountain. This range of hills, too, with that opening directly in front of the mountain, how natural a barrier this to prevent the people from approaching too near the mount. And again, this wide platform within the range of hills and at the mountain's foot, how natural a standing place for Israel when called to come out from their camp and stand before the mountain. And finally, that long, smooth slope of the mountain, stretching far up, along which your eye can distinctly trace the whole line of a gently rising path that finally goes over a rocky ridge and joins the path from the convent at the chapel of Elijah—how accessible an ascent for an aged man like Moses, even though burdened with the tables of stone. That was an hour of sweet thought spent before that mount, an hour fraught with a conviction strengthened by long and frequent subsequent study of the Scripture references to Sinai and Horeb. But why did not so learned and indefatigable an investigator as Dr. R. find out Wady Horeb? The answer must be manifest to any visitor to Sinai, or reader of Dr. R.'s own account. That very reputation, deserved as it was, girt him about with a company of attendants which clogged and hampered all his efforts to move in his own track, and completely shut him out from all direct intercourse with the dependent and servile Arabs of the mountains.

* The name Sinai now belongs to the whole mountain range or cluster. Horeb is one of these clusters, and the N. N. W. summit of it, *Safsafah*, Dr. Robinson considers the Scripture Sinai, or mount where Moses received the Law. On the other hand, tradition assigns the Scripture Sinai, or the "Mount of Moses" to the S. S. E. summit.

THE MONKS AT MOUNT SINAI.

[From Rev. Mr. Sampson's Letters in the Reflector and Watchman.]

I had before leaving Cario half determined to camp in my tent and not enter the Convent; but I was persuaded out of it. So I paid my dollar for a letter of introduction. Arrived at the Convent I put my foot in a rope and clung on with my hands and was drawn up like a bag of cotton at the store houses on our wharves, bumping against the wall, and was finally pulled into a window some three or four stories from the ground. Good rooms were furnished, and good bread, and that was all, wine excepted. For milk, eggs, &c. about 3 or 4 Cairo pieces were charged. The second day was the Sabbath, but the Convent was a complete hotel, (we were 8 gentlemen in all with our servants,) and the monks were offering their manna, &c. for sale. The Monday morn I wanted to take some Mountain Arabs and be off early to the Mountains, but I found I was in a prison and must wait till the monks were ready to accompany me, and that then I must pay a dollar a day for their services! Finally, on the day of leaving, my servant told me that the monk who waited about the rooms had told him that it was the custom to give the waiter two dollars, and the door keeper two dollars, and to give to the Convent five or six dollars. I thought it best to judge for myself about that. I had been in the Convent four nights and three days. I gave the superior four dollars for the room for that time and a dollar for the monk who had gone with me to the mountain, and a dollar to the waiter and attendants at the door. The countenances around me looked as if I had been robbing them; and the door-keeper even refused to let me out. I had kept *cool* till then; and all I did then was to put my foot into the rope and to tell the Arabs at the wheel to *let me down*; and they were not long in doing it. I found afterwards that some of the servants of the gentlemen had as much wine as they could drink and carried away bottles of it for the part they were bribed to act.—Now I have told my simple story; and any one who values time, and independence, and mental peace, and the *morality of the monks*—to say nothing of money—may do as he pleases about going to the Convent at Sinai. But I am sure of this; if I were to spend a month at Sinai I would pitch my tent at Wady Horeb, under the Mountain; and with two or three Mountain Arabs to keep guard by night and to be guides by day I would *enjoy* the visit there.

[From the Christian Inquirer.]

LETTERS FROM ROME.

BY H. W. BELLOWS.

NO. V.

ST. PETERS, *June* 29, 1848.

The first place to which the stranger flies in Rome, is, of course, St. Peter's. And it is well that it is so. There is no building in the world which disappoints so little at first, or at last.—We approached it with expectations heightened by the praises of the whole world of travellers, added to our own early-formed notions of its magnitude and splendor. We have placed it from childhood at the head of all possible architectural effects. The greatness of classic and of papal Rome are looked for in this structure. We expect to be delighted, surprised, awed, and confounded by it. What work of human hands can sustain hopes like this! We answer, St. Peter's can do it. All our own anticipations were surpassed by the reality. It was as large and as lofty as we expected to find it; but it was far more beautiful in details, and exquisite in finish. It has become so common as to be tedious to speak of its losing the appearance of size by the beauty and greatness of its proportions. But in our judgment, this is no more correct than it is now original. It is so large that it cannot all be taken at once. The immense size of the pillars hides the transept and aisles from the beholder in most parts of the nave, and the nave itself is so long that the dome does not appear until the spectator is fairly beneath it. The fact is, St. Peter's is more than can be taken in at one view, and if it appears smaller than is expected, it is only because people do not consider how much architectural effect the eye is capable of comprehending at one glance. Objects lose their apparent size there, not from their fine proportions, but from their actual distance.—When you stand near one of the cherubs that support the vessels of holy water, you find that its head, which from the opposite side of the nave appeared to be of the natural size of a child's, is four times as big as your own, and his hand that of Hercules. The statues in the niches are from twelve to fifteen feet in height. They appear only the ordinary size, because they are far above you. We doubt whether St. Peter's is not as large as the human senses can take in—or whether any increase of its area, would add to its effective magnitude, as seen from within! We were never more impressed with its size than upon a festival, in honor of St. Peter, on the 28th of June, when, being seated in the tribune, we found it impossible to tell for several minutes, whether a procession of three or four hundred people, which we were expecting, were actually in the church or not, they made so little stir at the other end of the vast nave, that their presence in the building was not distinctly manifest. Of what other building in the world could this be true? St. Peter's is never crowded—we were present when all Rome seemed to have turned out to honor its patron apostle, and to have hurried to the temple worthy of bearing his name. But all the people did not suffice to produce a crowd in St. Peters. It seems to us a low estimate to say that 50,000 could stand there without being crowded—which is to say, that it is thirty times as large as our own church.

But the size of St. Peters becomes vastly more wonderful, when we find that it is as delicately, and thoroughly, and expensively finished throughout, as if it were a model in silver and gold and precious stones, made to adorn a centre table. Its pillars and walls are covered with an infinite variety of the most precious marbles. The whole ceiling of the dome is one vast mosaic, and the ceilings of the eight or ten chapels, are likewise covered with what seems to be delicate paintings; all wrought in this enduring work of stone. The pictures upon the walls, as is well known, are with a single exception, mosaics, capable of deceiving any eye not previously warned. The labor involved in the copying of a painting of the largest size, and the most delicate execution, is one of many years.

Wherever the eye falls in St. Peters, it rests upon a satisfying object. Nothing has been spared to perfect this wondrous work. You have no wish unfulfilled with regard to it, except that you may have time and patience to examine the splendor, and skill, and riches, that surround you. But how much is it to say of St. Peters, that all its decoration and wealth, sits as lightly upon it as the bloom upon the flower. Many or most of the churches abroad are buried under their accumulation of pictures, and tombs, and altars; their brilliant frescoes, and gilded ceilings, win the eye away from the edifice to themselves. But in St. Peters, no splendor of decoration can equal, or for a moment, compare with the splendid effect of the architectural design. Its ornaments occupy no more place in it than the flower upon the mountain side. You feel that they all ought to be there, and are well worth your study and admiration, but you never think the mountain is made to bear them.

Notwithstanding the vast size of the piers that support the dome of St. Peters, there is a surprising lightness and cheerfulness about it. Indeed it is too light for a sacred edifice, and we must confess that awe is not the emotion that St. Peters inspires in our hearts. Its architectural effect is by no means characteristically solemn or grave or appropriate to a church. We can just as well conceive of it as a temple of art or pleasure, as a temple of religion. It resembles in this respect the vault of heaven, which is suited to no special occupation, but fitted to all. We do not say of St. Peters that it is not fit for a church, but we certainly feel that it lacks that appropriateness which belong to many other cathedrals, and especially to those of the Gothic order. We have felt a thousand times more awe in Westminster Abbey than in St. Peters—which, like St. Paul's in London, is rather a grand triumph of architecture seeking to do its utmost without a regard to a specific use, than a growth of a religious sentiment, bearing every where marks of its design.

One of the splendid things about St. Peters is its essential solitude. Its magnitude and style of architecture are such as to shut out all other objects, or to make them so tributary to itself, that they are lost in its over-weening majesty. The vast vatican, by its side, stated to cover as much ground as the whole city of Turin, with its 100,000 people, is thrown into complete shadow by the Basilica! St. Peters spreads out its long and magnificent arms, the famous colonnades of Bernini, and sweep aside and out of sight all other objects; so that from the moment the piazza is reached, the church comes into view, its glory fills the whole earth. It creates for itself a perfect solitude.

The ascent of St. Peters very much increases the sense of its size and height, and solidity.—When you find yourself winding gently up a paved street, which loaded mules might ascend, and finally reach a roof covered with flag-stones, on which all sorts of offices for the repair or decoration of the building are situated, and where a company of soldiers might march and counter march without inconvenience—when leaving this lofty platform covered with the domes of the several chapels beneath, you begin to climb the staircases, first of the drum of the great dome, which you are like enough, on reaching its top, to mistake for the top of the building, and then surmount the spring of the dome itself, which your weary limbs and dizzy head convince you is no less than Ossa upon Pelion, and then the lantern, and finally the ball, which, from the size of a pumpkin, has finally grown to your experience to be larger than a stage coach; and when at the several stages you are admitted into the galleries that command an interior view, and the great baldacchino, or canopy over the high altar, ninety feet high, and the men on the pavement like ants at their unmeaning work, and figures half way up on the wall of ten feet length, that were very small from below, all now very small from above; and when the wide campagna that spreads out beneath, becomes indistinct from your elevation, and the distant sea with its sails comes into your view, and all Rome at your feet, is only an item in the prospect, when, in short, you experience from St. Peters precisely the effect of a mountain view, you begin to realize that Michael Angelo's resolution "to hang the Pantheon in the air," has been nobly kept, and that the clouds need not stoop much from their accustomed elevation to rest upon its summit.

We were so fortunate as to be in Rome during the week next in importance to Holy week in the eyes of Catholics, when some of the most splendid processions and ceremonies of the church were celebrated. The illumination of St. Peters was the most striking. All the world, a few hundred millions always excepted, has witnessed this splendid sight, and it is trifling with Mr. Murray's copyright to describe it. But let our readers bear in mind what we have said of the size and site of St. Peters, and then imagine the effect when all the principal lines of this edifice are hung with lamps, so that cross, ball, lantern, dome, facade, windows, columns, and porticos, are all made out against the sky in an architecture of silver fire; and still further, when upon the stroke of nine, this silver fire, all of a sudden, flashes out in a thousand tongues of golden flame, as if a legion of angels had upon the signal dropped their torches upon the spot. The building seems on fire, but burning to time and tune, an harmonious conflagration. The cross blazes with a superior brightness, as if it were intent in casting on some distant sky the image that won the heathen Constantine to the church.

On "Corpus domini," the day sacred in the Catholic church to the adoration of the host, we saw the sacred elements carried in splendid procession about the grand piazza of St. Peters.—It may serve to give an additional notion of the size of St. Peters, to say, that a procession which occupied two hours in passing one point, did not pass beyond the precincts of the Basilica, nor once leave the covered walk prepared for it! This procession was a most extraordinary mixture of the sacred and profane, monks and infantry, priests and cavalry, choirs of singing men, and bands of martial music, the most holy symbols of religion, and the most deadly weapons of war; the cross and the battle-axe, the consecrated wafer, and the murderous bayonet. Every variety of costume, too was there, from the pure white of the carmelite monk, or the lawn of the priest, to the inky cloak of some more morose order, with the dirty brown of the Franciscans between; with every shade of red, yellow, and blue, either separate or mixed, upon the different orders of the clergy. The cardinals in red stockings and tunics, covered with surplices of the most costly lace; the bishops in purple robes, some of the attendants scarlet as poppies, others yellow as sun-flowers, others still, especially the pope's harlequin guard, parti-colored as tulips: robes stiff with gold lace, coats plated with silver: the priests quite as gaudy as the soldiers! In this procession came eight tents, which we supposed to appertain to the soldiers, till we learned that they were typical of the eight basilicas, or most sacred churches of Rome. The difficulty with which these and other emblems, true crosses and images of saints, are maintained in an upright position, is truly ludicrous. A dozen or two of attendants, relays of each other, with their open mouths and watchful eyes directed towards the object of their care, are tugging at the cords, or flying to the support of the staggering sufferer, on whom devolves the weight of the central standard. His skill at balancing in a high wind is prodigious, but every moment it becomes painfully doubtful whether the solid looking mass is to descend upon the heads of the military band that are then so unconsciously playing their own dirge, or to triumph over its earthward tendencies, and resume a perpendicular. We saw no accident, but heard that some previous pontiff, sharing our nervousness, had benevolently forbidden in his own reign, the carrying about of heavy bodies, however sacred. In the procession on Corpus Domini the pope was carried on men's shoulders, preceded by the cardinals, and followed by his court. Dressed in a long robe of white satin, embroidered with gold, which left no portion of his form but his head visible, he certainly presented a figure every way unpleasing. His eyes were closed and his head bent forward, as if he himself relished very little his elevated and unsteady position, or the kind of show which he was enacting. We saw the pope on many other occasions, and with great interest, but whenever he was perched upon the shoulders of men, and borne about the streets of St. Peters, he excited only ideas of sacred imbecility, and servile superstition.

The ceremonies of St. Peters at which the pope officiated, were unspeakably tedious. Conceive of forty dignified-looking cardinals, proceeding with all formality in single file, to kiss the pope's hand, in the midst of a solemn worship of God, and forty or more bishops and other clergy, following them to kiss the cross upon his slipper, and forty or more lesser lights not so much as permitted that favor, but kneeling at a respectable distance, and waiting for his benediction: conceive of the thousand and one genuflexions and changes of position, and covering and uncovering of heads, and opening and closing of robes, or lifting up and letting down of skirts, or pulling on and taking off of vestments; with all the various exhibitions of sacred symbols—with the readings from different books, in different tongues, at different parts of the altar, with all the manifold swings of the censer, now to God, now to man, now to the sacred books, and now to the holy vestments, with an infinite variety of motions that cannot be explained: crosses in the air, crosses of the person, embracing of cardinals, passed along from the pope down by degrees to the altar boys—and you have a very confused idea of that very confused idea of that very confused ceremony, a high mass three mortal hours long, in which no syllable of plain Italian is said, no word of instruction given, and the uninitiated observer is certainly at loss to know whether the service be a civil or a religious ceremony. We ought not to forget that a choir of men, half singing a wonderful falsetto, accompanies the mass with interminable amount of chanting, most of which is in a shockingly unmusical and unpoverished strain. The choirs, however are skilful to the last degree, and when by chance this music is worth singing, execute it to perfection.

We have seen no ceremony in the church at all devotional to our minds. No doubt the ceremonies are all expressive to those who understand them, but it is inconceivable that they can be usually conducted in a devout spirit, for they require the most common-place activity, and the alertness of all the meaner faculties to perform them. The very intricacy of the ceremonies destroys their sacredness, and utterly annuls the supposition of instant earnestness and prayerfulness on the part of those who perform them. If we except the ceremony of the people kneeling in silence, when the pope or high-priest lifts the host, or drinks the cup, we recollect nothing in the least degree affecting in the ceremonies.

But the mail is closing and we must defer our lengthening observations until another letter.

DIFFERENCES OF OPINION BENEFICIAL.

Since I have more closely observed differences of opinion in the world, and have become acquainted with excellent men of great dissimilarity of views in religion, politics, and science, I have arrived at the conviction, that these differences, which often are merely like different boughs of the same tree, have their foundation in the designs of the Almighty with regard to us and life. He allows people to be born with dissimilar organs and under dissimilar influences, in order that they may take hold of the dissimilar sides of life and truth, and that thus, by means of them, the whole manifold substance of truth may be developed, like links in the great chain of thought, like preparatory theses and anti-theses to the great synthesis. And it is precisely these differences which ought rightly to embrace, to advance, and to develop the only unity in which we all can fully become one, and become one with God. People say so much about unity; but I do not trouble myself with respect to any unbounded unity of form or appearance. Let us in Heaven's name be different. The combat is not the evil. It arouses and causes development. Bitterness and dishonesty in the combat are evil; and they must be done away with. The important thing is that we are honest, and in earnest in our search after truth; honest and chivalrous towards one another. Thus may we hope, upon whatever side of the question or the conviction we may find ourselves, that we may be instrumental in the hands of Providence for the advancement of the world-plan.

It is for the rest very difficult now a days to say who is a Christian or who is not. I know no better proof of this than the disposition and the fruit. Christian life has so penetrated the life of the world, that we are in the midst of its current, driven on by its knowledge even without our own consciousness of it. In manners, in laws, in social life, in literature, every where do we meet with its light, and its spirit. And he who loves this light, this spirit, and is guided by it, he is a Christian, although he should mistake its origin. And the voice which cries through the world, "Blessed are the pure in heart! the merciful! the peacemakers! they who hunger and thirst after righteousness!" has likewise pronounced a blessing on these nameless worshippers; yes, on all who, from the beginning of the world, have lived in love to truth and virtue. Why should we separate the beams of the sun from the sun, and deny that they are a part of his life! The word of God does not do so. It shows clearly how they are connected. Man has separated what God united. But if man universally acknowledged this divine connection there would be a universal church established, and the scattered heaps would be assembled upon earth. Then would the invisible church, which was and which is, be made visible, and many would acknowledge themselves to be Christians, who now do not so. But wherever I see a man, who lives in purity, and who labors in true love, there I see a member of that universal, eternal church, because I believe with the Apostle, that "all they who are impelled by the Spirit of God are his children." [Miss Bremer's "Brothers and Sisters."

WHAT IS TAUGHT BY POPULAR TUMULTS.

I grieve when I hear men referring to the next legislature, as if some stronger laws were all that we need for our security. Let us have these laws; but unless accompanied by wise, patient, generous efforts for the reformation and advancement of the ignorant and exposed classes of the community, they will avail little. Our mobs, though they have spoken in confused and discordant yells, have uttered one truth plainly—and this truth is, that there exists among us—what ought to exist in no Christian country—a mass of gross ignorance and vice. They teach one plain lesson to the religious, virtuous, philanthropic, educated, refined and opulent—and that is, that these have a great work to do, the work of enlightening and lifting up a large portion of their fellow creatures and their neighbors; that they have no right to spend their lives in accumulating wealth or in selfish indulgences, but that they are to labor, to expend time, thought, wealth, as their circumstances may permit, for the intellectual, moral, spiritual life of a multitude around them buried in darkness, prejudice, sensuality, excess, and crime. This is the great lesson to be learned from mobs. If we heed not this, if we look for safety to penal laws, rather than to the performance of personal duty, the disinterested labors of Christian love, and the faithful use of the best means of purifying and elevating society, we shall have none to blame but ourselves if society become the prey of violence and insurrection. [W. E. Channing.

CHRISTIANITY IN RELATION TO CIVILIZATION.

[From the Quarterly Reviewer.]

"From this brief and hasty survey of the doings of Christianity in the past, and the relation which it bears at present to the civilization and progress of the entire human family, it is abundantly manifest that it alone commands the power that can renovate mankind. Christianity has ever proved, through all its chequered history, and all the perversions it has suffered, the great patron and promoter of human progress, yet having a special source and foundation of its own, executing a mission peculiar and sublime. It rises with civilization, and it rises above it. It crowns that civilization when it is highest, stimulates it when it is lowest, and originates it where it is not. The mental vigor which Christianity calls forth, is the very element out of which civilization springs, and in which it produces its most healthy and enduring roots. Yet Christianity is neither the effect nor the offshoot of civilization. It asserts a sublime independence of it, as of everything else that is purely human. Confiding in its own resources, evincing its own divine and independent life, originating its own impulse, and providing for its own defence, it has slowly but surely advanced in the execution of its high behest, in defiance of all the antagonisms with which it has had to contend, the greatest of which it has already overcome, and the whole of which it will ultimately exhaust. The great secret of its power over human nature lies in the fact that it fills all the desires, and gives scope to all the capabilities of man. It fully comprehends his nature, recognises and satisfies all his objective tendencies, while it ennobles and purifies all the subjective. It does so perpetually and perfectly, and it does so by placing the origin of man's nature upon the only foundation worthy of him, and directing it back again to the only issue that comports with so honorable a beginning, and answers to such noble power. But this origin and this consummation are both found in the infinite, the eternal, the perfect, and the blessed—short of this, man never rests, and can never be satisfied. In this perfect adaptation of Christianity to his nature, are to be found the sure augories that the system is designed by the author of nature for perpetuity and universality. It meets no rival, and it fears no opposition. There is nothing upon earth, nor among the possibilities of the future, that can endanger its existence or prevent its triumph. Who can entertain a doubt of its ultimate universality, while we witness in its doings, whether of ancient or modern times, an omnipotence that converts enemies into friends, and obstacles into facilities."

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"But it ought still further to be noticed, that Christianity secures and promotes human civilization in a way altogether its own, and carries it to the highest point, by a principle directly opposed to paganism and Mahomedanism, and yet a principle which instantly approves itself to human consciousness, and universally secures its concurrence; it makes every man profoundly conscious, in the first instance, of his own individuality. It brings to light his true and proper dignity, and places him upon a natural and moral equality with all his fellow beings. There is the secret of its mighty power. There it first proves its life and shows its deep wisdom. In this consists its fundamental distinction from heathenism. This demonstrates and explains its infinite superiority. Paganism under all its forms destroys the sense of individuality, by perverting it to something extraneous. Christianity recognizes, authorizes, and sanctifies it: undertakes to sustain and guide it to its only adequate and satisfactory issue. Christianity alone harmonizes all the sacred rights of individuality with the social tendency, with the supremacy of law, the claims of government, the spirit of nationality and of patriotism Hence, it most effectually works for civilization, and carries it upon sure principles to its highest point. It founds all rights upon the rights of conscience, which precede all others in order, and ought never to be superseded or counteracted by any that follow them. But the civilization and religion of all pagan nations have been based upon the denial of these rights. The state was supposed in theory to create or confer all the rights that the individual man possessed. He was the creature of the state, not the creature of God. Hence the individual conscience was practically annulled. It was recognized only in the public conscience, it worked only as it was influenced by the national authority. Man was nothing by himself. He became a contribution to a vast aggregate, but he never rose to the sublimity of his own individual being. The state was his commanding idea. Around that centre all his powers and affections moved; towards it all were attracted, into it all were absorbed. Between the citizen and the worshipper there was no distinction. The rights and the duties of the latter were identical with those of the former, and founded upon them. Civil and religious law formed but one code, and both flowed from one fountain. Neither the state nor the individual recognized, except in the lowest department, and very occasionally, the rights of personal conscience; never when they came into collision with those of the state. Hence personal faith, domestic education, independent government of families, and the supremacy of moral right over civil, were all denied and superseded by that principle of legislation which made the people the property of the state, and immolated the man to the aggrandisement of his country. The domestic hearths had no sacredness; the family no independence. They were not circles complete of themselves, and overflowing with spontaneous joy. They were but segments and fractions of that large circle which had its centre in the public place, where the human materials met to be appropriated by the organs of the state. The machinery was admirably contrived, and worked well for state purposes, and for those only. But it was felt all the time to be jarring and crushing to human emotions. It started on a wrong principle, and it aimed at a false end. States should be for men, and not men for states."

EDUCATION AND CRIME.

[From the Examiner.]

Some months ago we laid before our readers some remarkable evidences of the neglect of education in Wales, and of the frightful depths of ignorance consequently prevailing. The gaol returns, just published by order of the House of Commons, present not less astounding proofs of the deficiency of education in England. We shall take the examples as they are arranged in the alphabetical order, not selecting the most striking instances. The chaplain of Bedford Gaol states, that the great majority of the prisoners are ignorant, stupid, and unconcerned—unacquainted with the commonest scriptural phrases. The chaplain of the Berks Gaol reports, that of 631 prisoners, 236 were ignorant of the alphabet, and 204 unacquainted with the first principles of the Christian faith, and ignorant even of the Savior's name. He observes, children, or men still childish, had learned to read or write, but had not learned to think about or understand anything which they had been taught; the ears had heard, the tongue had learned utterance, but the mind had received no idea, no impression. Lamentable it is, he proceeds to say, that even the criminal population of a Christian land should show a proportion of one-third strangers to the very first truths of religion. The Abingdon chaplain reports that out of 196 prisoners, 13 were in utter ignorance, and unable to repeat the Lord's Prayer; 52 could not read, and 83 knew neither the Creed nor the Commandments. The report of the Brecon chaplain is, that though the majority of prisoners can read imperfectly, yet their education has been so defective that they have no notion of the bearing and connexion of one part of a sentence with another, or of the meaning of words of frequent occurrence in Scripture. Nine out of ten that have come under this reverend gentleman's observation were, he states, totally ignorant of the merest rudiments of Christianity: six out of ten did not know whose son Jesus Christ is, nor wherefore he came into the world; five out of ten did not know the Queen's name. The Bucks report sets forth that about half the prisoners can read and write; one-fourth can read easy passages of Scripture; another fourth are either ignorant of the alphabet or unable to read the simplest words; and that ignorance is almost uniformly accompanied with the greatest depravity. The Cambridge chaplain reports that out of 929 prisoners, 140 were able to read, 80 could not read, 61 could not repeat the Lord's Prayer, 99 were ignorant of the Commandments and the Creed. In Cornwall, it appears that out of 688 prisoners 304 could neither read nor write, 139 could not repeat the Lord's Prayer, and were ignorant of the Savior's name. In Dorset, out of 674 prisoners, 409 did not understand the meaning of the Lord's Prayer, and 119 were entirely ignorant, one or two of the very name, and all of the work and mission of the Redeemer. And this is the general tenor of the reports; indeed, we have not met with a single exception where the statistics of education and crime are embraced, but some of the returns are defective in this important branch of inquiry. And with these disgraceful facts in evidence from all quarters, will the opponents of the Ministerial system for extending public instruction yet maintain that the education of the country is neither defective in quantity nor in quality?

THE NEEDLEWOMEN.

The Tribune has already contained a series of statistical articles on the subject of female labor, which gave many curious and surprising facts. Our object at present is to review things in the general, for the purpose of giving the reader a comprehensive view of the various classes into which Society in the metropolis is divided. It will be sufficient, therefore, for our purposes to present in a few words the average prices paid for various kinds of needlework, at the principal and prosperous establishments.

Common cotton shirts, and flannel undershirts, six cents each. A good seamstress can run up two of these shirts per day; and even a very swift hand, by working from sunrise to midnight, can make three—being 75 cents per week for the common workers and $1.12½ cts. for the swiftest; of course allowing nothing for holidays, sickness, accidents, being out of work, &c., &c. Good cotton shirts, with linen bosoms, neatly stitched, are made for twenty-five cents apiece. A good seamstress will make one in a day, thus earning $1.50 per week, by constant labor. Fine linen shirts with plaited bosoms, which cannot be made by the very best hands short of fifteen to eighteen hours steady work, are paid fifty cents each. An ordinary hand can make a garment of this kind in two days.—Trowsers, overalls, drawers, under-shirts, &c., &c., pay a shilling apiece to the seamstress, who can make one and perhaps two a day. Cloth pantaloons, vests, &c., pay 18 to 50 cents—very seldom the latter price,—and a woman makes, on the average, about one a day. Thus, not to prolong these details, it may be stated, in a word, that the seamstress who is fortunate enough to get steady work earns from 75 cents to $2 a week. Besides these, it is necessary to state that the dress-makers, or at any rate the great majority of them, get absolutely nothing for the work. The way it is managed is this: the proprietors of the large dress-making establishments receive a great number of apprentices, who remain six months for nothing, boarding themselves in the mean time, for the privilege of learning the trade. They can already sew swiftly and well, or they are not accepted. To them are given out the dresses, and they are kept constantly at work sewing (not learning anything new) until the very day before their apprenticeship expires. Then a few hours are spent in giving them some general directions about cutting a dress, and they are discharged—there being no room for *journeywomen on wages* in an establishment where all work is done by *apprentices for nothing*. As fast as their "education" is completed they are replaced by other apprentices—and so it goes on—the dashing proprietress of the establishment growing rich and aristocratic, and the poor girls turned out upon the world to die of starvation and despair, or sell themselves in infamy.

Here then are the facts respecting a large and increasing class of our female population; and a sad enough picture they present. It is this picture which gave rise a few days since to the following eloquent outburst of feeling from a lady of our acquaintance of whom I was soliciting information: "Is it not the strangest thing that can well be conceived, that Woman, who by the present constitution of Society is made politically and socially a slave—who has no voice in the government to which she submits, in making the laws she is forced to obey—who is in short not recognized by any human institution of these days as an independent individual, or as anything apart from the necessity Man has for using or abusing her—that she is not, like other slaves whose existence is merged in their masters even secured food, clothing and shelter for the fleeting "gleam between two eternities" on which glides by her pale and suffering apparition! The workwoman has indeed no rights of her own. She can be oppressed, cheated, trampled upon, until the joyous life within her becomes a dead and poisonous impulse that drives her through the world eager for the grave, or stings her into desperation and revenge. But how revenge her wrongs! She has no redress, neither in those laws she did not sanction nor in that public opinion she cannot influence, and which regards her not. Seeing this, her gentle and tender nature at length undergoes a change. Then the feeble becomes the terrible, the weak and suffering Woman is transformed into an avenging demon. And who may wonder at her!"

In this great republican metropolis—this foregone result of the highest and best thing that civilization can do, with all our boasted "free" institutions in full bloom and life—there are thirty thousand virtuous women who have to live, die and be buried on what they can earn with their hands. In the ranks of this class of our population we find Woman in almost every aspect of misery, ever struggling and faint with the burden of life. Wives and daughters of broken-down merchants and speculating politicians form a large item in this catalogue. Reduced from affluence to poverty and keen want, they are all unlearned in the great secret of yielding gracefully to the inevitable, and maintain day by day a fierce, unequal, but not doubtful contest with "cruel Fortune," until they sink beneath temptation and despair. A majority are born up by pride alone from beggary, and the few who still calender them among their acquaintances do not suspect to what strait they have been driven, until the crisis arrives and is over.

Next come the widows of tradesmen and mechanics, the wives and daughters of those who cannot get employment, and the wives of sick and intemperate husbands, and the children of invalid or drunken parents. Here are to be found some of the most patient and long suffering, starving, toiling, heart-broken, yet courageous women that ever glorified their Creator. Here, in miserable open garrets, utterly deprived of human hope and sympathy, and often languid and faint from the mere want of food, these creatures show what angels women are.

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But we are trenching upon somewhat broader ground than we intended to occupy in these unpretending sketches, and find ourselves in contact with that great and terrible question, the Causes of Prostitution—a question which none has yet had the courage to answer. Our object is simply to present a correct view of a large and unfortunate class of females, surrounded with all the trials and temptations which beset them—leaving the reader to draw his own conclusions. Having done this, with what little power of pen-limning we possess, we will take advantage of the occasion to solemly warn young women in the country against indulging for an instant the fatal desire of coming to the City to seek their fortune by labor. * * * If you have an intellect too active to be satisfied with the dull routine of a country, read and improve your mind by study and mature your heart by contemplation. If you have aspirations for the beautiful, surround yourself with flowers and teach birds and gentle creatures to be your playmates, and companions; endear yourself to all the little children in the neighborhood—conceive the grand and noble ambition, the only one worthy of Woman's soul, of rendering yourself necessary to your fellow creatures, within the natural reach of your sphere, and of adding something to the beauty of this beautiful earth of which God has made you the brightest and most precious blessing. Thus may you, poor and humble though you be, fill your life with a gentle joy that shall bring health and happiness to cheek and eyes and surround your innocent pillow with celestial dreams. [N. Y. Tribune.

OBEDIENCE.

[From St. Francis de Sales' "Interior Spirit."]

The truly obedient soul often repeats these words, "Lord, what wilt thou have me to do?" "Te

nature, and the issues of self-love, for those divine graces which alone can render us acceptible in thy sight! It may justly grieve me, to consider, that I should have wandered so long, and contented myself so often with vain shadows and false images of piety and religion: yet I cannot but acknowledge and adore thy goodness, who hast been pleased in some measure to open mine eyes, and let me see what it is at which I ought to aim. I rejoice to consider what mighty improvements my nature is capable of, and what a divine temper of spirit does shine in those whom thou art pleased to choose, and causest to approach unto thee. Blessed be thine infinite mercy, who sentest thine own Son to dwell among men, and to instruct them by his example as well as his laws, giving them a perfect pattern of what they ought to be. O that the holy life of the blessed Jesus may be always in my thoughts, and before mine eyes, till I receive a deep sense and impression of those excellent graces that shined so eminently in him; and let me never cease my endeavors, till that new and divine nature prevail in my soul, and Christ be formed within me.'

CHRISTIAN REGISTER

BOSTON, SATURDAY, SEPT. 23, 1848.

HOW SHOULD A MAN BE JUST WITH GOD?

This question must press upon every thoughtful mind. In one view of it we must exclaim with the Psalmist, 'O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified.' There is no man on earth who can intelligently and thoughtfully say he has kept all the commands of God, in the spirit as well as in the letter; has never transgressed. There are indeed instances recorded in the Bible, and they may occur still, where some have claimed to be free from guilt. One was the Pharisee in the parable of our Saviour —the representative of the class "who trusted in themselves, that they were righteous, and despised others." He "stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

Another instance is the prodigal son's brother, who is represented as saying to his father, "Lo these many years do I serve thee, neither transgressed I at anytime thy commands." And yet in this very complaint does he show a murmuring spirit, a dissatisfaction with his father's course, that is a proof of his being destitute of the true filial temper of obedience. Another instance still, is the young man who came running to Jesus, and asked him, 'Good Master what shall I do that I may inherit eternal life?' And when our Saviour had enumerated the commandments, he replied, 'All these have I kept from my youth up.' And yet was he destitute of the true principle of obedience; for when Jesus added, 'Go sell whatsoever thou hast and give to the poor, and take up the cross and follow me,' he went away grieved. He complied not with the injunction of him whose commands were the commands of God that sent him. It must be, then, from inadequate conceptions of the extent and nature of the divine law; it must be from superficial comparison of ourselves with others, that any should presume to lay claims to a life and character always and truly just with God. He who thoughtfully reflects on himself, and on the world, will see cause to say emphatically, with Paul, "We all have sinned and come short of the glory of God." He will adopt the language of the lamented Haven—who, in a letter to his cherished companion, and wife of his youth, thus speaks—"How little have we done, compared with what we might have done! how little have we done, compared with what others less advantageously situated have done, and still do! I do not mean that we have lived altogether idle or careless lives; but how little have we done for ourselves or others, that has involved any self-denial! It is small merit in us that we remain at home, when we merely follow our *inclinations* in doing so; that we continue a respect for religion, which was inculcated on us from our infancy; or that we give to the poor what we do not want for ourselves; or that we preserve contentment and cheerfulness in the possession of almost every earthly comfort. My dear friend, I make these reflections more on my own account than on yours. I am under no unusual excitement; but when I feel serious and reflecting, I am dissatisfied, I wish I could say I tremble for myself,—but I cannot bring myself to so adequate a feeling of the importance of the subject."—What reflecting, serious person has not had occasion to say, 'I am dissatisfied!' And this feeling of dissatisfaction with ourselves —what does it arise from but a perceived disagreement between our lives and our duties, between our obligations and the manner in which we have discharged them! And what is this but to perceive that we are sinners! What is it but to have the question come home to us, as it did to him, the patriarch of old, of whom God the Judge, said, "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil,"—'How should a man be just with God! If he will contend with him, he cannot answer him one of a thousand!' But there is a way in which he, who has not been just with God, may *become* just. There is a way in which the seemingly contradictory assertions of the Scriptures will be found altogether harmonious—'In his sight shall no man living be justified;' and this, 'Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the spirit of our God.' And not only these, but those other two conflicting statements—the one by Paul, 'A man is justified by faith without the deeds of the law' —the other by James, 'By works is a man justified, and not by faith only.'

THE WAY IN WHICH THE UNJUST SHALL BECOME JUST.

Let us proceed to show, how the unjust may become just—how those who come under the declaration—'In thy sight shall no man living be justified'—may yet attain to the state in which they, while living, shall be justified in the sight of God. The very passage, 'In thy sight shall no man living be justified,' is connected with the supplication, 'Enter not into judgment with thy servant,' and therefore explains itself. No man living could be justified, if God should enter into strict judgment with him. It implies the same sentiment with another declaration by the Psalmist—"If thou, Lord, shouldst MARK iniquities O Lord, who shall stand! But there is forgiveness with thee, that thou mayest be feared." Thanks be to God, he does NOT enter into strict judgment with the children of men. The principle of pardoning the sinner is revealed in the same law which asserts his condemnation—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Here there is pardon for the past in connection with repentance. This is assured us.

Now what is repentance? It is a change of character and life. It is ceasing to do evil, and learning to do well. It is a commencing righteousness. It is becoming just. If one in repentance becomes just, then it is right to treat him as just—the past being already forgiven through God's grace.

But he who repents, does not so turn to God in that repentance, as to be for the future wholly without sin. And so far as he sins, so far forth he is not justified. How then can we say he is justified, when he is still not without sin? We answer, he is justified *only in part*; and the Scriptures teach that the justification of every one who turns to God is not complete until he is made perfectly holy, until he becomes a just person made perfect,—a work which is progressive. There is a redemption in part, and a redemption to be complete at a future day. There is a sanctification in part and a sanctification to be complete at a future day. So there is a justification in part, and a justification to be complete at a future day when "the righteous" shall go "into life eternal." This same principal is maintained by Dr. Emmons. "Believers," says he, "at the time of their justification, are only partially and conditionally forgiven." P. R. p. 531. So far as a man truly repents, truly forsakes his evil ways and thoughts, so far forth, and so far only, is he a justified man. And if with the means vouchsafed him in Christ Jesus he goes on unto perfection, then shall he become fully and entirely justified in the sight of God; then shall he be fully and entirely justified in harmony with that law which once condemned him, and which, if a man be guilty of violating one of its commands, considers him as guilty of all. Having reached in a future, if not in the present world, that state of perfection in which he is not guilty even of this one instance of violation, he is altogether a just man, altogether approved of by the law itself.

THE CATHOLIC DOCTRINE OF JUSTIFICATION.

The Catholic Church thus expresses herself through the Council of Trent. Justification is an exaltation from the state of sinfulness to that of grace, and of adoption to the children of God. It is a renewal of the inward man by means whereof we become really just, as inherent in the believer, and as a restoration of the primeval state of humanity. By the act of justification, Faith, Hope and Charity are infused into the heart of man; and it is only in this way man is truly united to Christ; and becomes a living member of his body. In other words, justification is considered to be sanctification and forgiveness of sins, as forgiveness is involved in sanctification, and sanctification in forgiveness. It is an infusion of the love of God into our hearts, through the Holy Spirit, and the internal state of the justified man is regarded as holy feeling—as sanctified inclination of the will—as habitual pleasure and joy in the Divine law—as a decided and active disposition to fulfil the same in all the occurrences of life,—in short, as a way of feeling which is in itself acceptable to God. When God declares man to be just and well pleasing to him, he really is so." [Moehler, p. 188, 9.] When Luther departed from the Catholic Church, he departed from some of her truths, as well as errors. He departed from her truths, in the particular views he presented of the great doctrine of justification by faith The modern doctrine derived from him, is found not in the primitive writings, nor was it entertained until the times of the Reformation, as Bible doctrine. A very singular acknowledgement of this fact is mentioned by Rev. Dr. Lardner,—"Flacius, a learned pupil of Luther, says that the Christian writers of the primitive age discoursed, like philosophers, of the law, and its moral precepts, and of virtue and vice; but they were totally ignorant of man's natural corruption, the mysteries of the Gospel, and Christ's merits." The same writer speaking of Eusebius the Church historian, who flourished early in the 4th century, says, "It is a very low and imperfect description which he gives of a Christian, making him *only* a person who, by the knowledge of Christ and his doctrine, is brought to the worship of the one true God, and the practice of sobriety, righteousness, patience and other virtues; *but he has not a word about imputed righteousness.*" Dr. Lardner dismisses these passages from Flacius with just irony—"Poor, ignorant primitive Christians! I wonder how they could find the way to heaven. They lived near the time of Christ and his apostles. They highly valued and diligently read the holy Scriptures, and some of them wrote commentaries upon them; but yet it seems they knew little or nothing of their religion, though they embraced and professed it with the manifest hazard of all earthly good things; and many of them laid down their lives rather than renounce it."

If we err on this point, then, we choose to err with the primitive Christians. We choose to err with the Catholic Church, not in those doctrines whose introduction we can trace to the beginning of the fourth century; as the doctrine of three persons in the Godhead, but in those which we can trace beyond, and independly of the decrees of the Council of Nice, as far as the early writings of primitive Christianity reach, until we come to the writings of Paul and John, and Peter, and James, of whose views the Catholic Church here gives, it seems to us, the only adequate construction.

The Catholic doctrine of the mode in which sinful man becomes just, is intimately connected with their view of regeneration, and that view of regeneration was the doctrine of the Church from time immemorial, until the Calvinistic view arose three centuries ago. "In the work of regeneration, according to Catholic principles, two operations concur—the Divine and the human; and when this work succeeds, they mutually pervade each other. God's holy power precedes, awakens, excites, vivifies; man, the while, being utterly unable to merit, or call forth, that divine grace; yet he must let himself be excited and follow with freedom. God offers his aid to raise the sinner after his fall; yet it is for the sinner to consent, and to receive that aid. By accepting it, he is accepted by the Divine Spirit; and through his faithful co-operation, he is exalted again gradually (though never completely in this life) to that height from which he was precipitated. The Divine Spirit worketh not by absolute necessity, though he is urgently active. His omnipotence suffers human freedom to set to it a bound which it cannot break through, because an unconditional interference with that freedom would bring about the annihilation of the moral order of the world, which the Divine wisdom hath founded on liberty." "There is a divine call sent to the sinner, through Christ, and it is expressed not only in an outward invitation, through the preaching of the gospel, but also in an internal action of the Holy Spirit, which rouses the slumbering energies of man, more or less sunk in the sleep of spiritual death, and urges him to unite himself with the power from above, in order to enter upon a new course of life, and to renew the communion with God. If the sinner hearkens to this call, the faith in God's word is the first effect of divine and human activity, co-operating in the way described. The sinner perceives the existence of a high order of things, and with entire, and until then unimagined certainty, possesses conviction of these things. The truths and promises which he hears, especially the tidings that God has so loved the world, as to give up his only begotten Son for it, and has offered to all through Christ the forgiveness of sins, shake the sinner. He compares what he is, with what, according to the revealed will of God, he ought to be, and he turns to the divine compassion in Christ Jesus, and conceives the Divine hope that through the Redeemer, God will graciously vouchsafe to him the forgiveness of his sins. From this contemplation of God's love for man, a spark of divine love is enkindled in the human heart, and hatred of sin arises, and man repents and does God's will." Moeh. p. 169.

For the Register.

A SOLEMN TEST.

It is one of the wise and solemn remarks of Dr. H. Ware, Jr., that in our discussions we should "look without passion or prejudice for the truth, doing and saying nothing which we should be unwilling to have witnessed and heard by God, and carried in by the recording angel at the last day." How little of the past would bear the application of such a test! I have thought of Dr. Ware's observation in connection with a remark by Rev. Dr. N. Adams, who says that "to say you believe in the doctrine of atonement without including in its meaning the vicarious sufferings of our Savior is a fraud like filling a cask of noted stamp with an inferior quality of wine." Would Dr. H., be willing to have this remark, carried in by the recording angel at the last day? To say the least, it has a very unpleasant *tang*, and partakes of the spirit associated by good men with the source whence Dr. A. derives his imagery.

Let us look at this matter of atonement in the light of the Bible. The doctrine of atonement does no where imply vicarious, in the *Old* Testament. Levit. xviii. 22, is the only instance of atonement made for sin, when the sin was *transferred*, Aaron put upon the head of the scapegoat all the transgressions and sins of the children of Isreal; he bore upon him all their iniquities. *He* was not sacrificed, he was let go into the wilderness.

The only instance, in which the word atonement is used in the New Testament is in Rom. v. 11—but the original word (incorrectly translated atonement,) is used in the preceding verse and translated *reconcile*. To make clear to any reader that *reconcile* is the true translation, I have seen 18 and 19 verses of the v. chapter 2 Cor. translated, as if *atone* were the true rendering of the Greek original—viz., all things are of God who hath *atoned* us to himself by Jesus Christ and hath given to us the ministry of *atonement* to wit, that God was in Christ *atoning* the world unto himself not imputing their trespasses unto them, and hath committed unto us the word of *atonement*: we pray you in Christ stead be ye *atoned* to God. I shall end as I began with quoting from the same discourse of the junior Dr. Ware. "If any man have not the spirit of Christ he is none of his.—You infringe that spirit whenever you speak unkindly or sneeringly of those whose doctrines you may dislike whenever you judge your brother or set at naught your brother." "Who art thou that judgest another man's servant? To his own master he standeth or falleth;" and we must *all* stand before the judgment seat of Christ.

W.

For the Register.

THE FORM OF RELIGION WITHOUT ITS POWER.

There is in this world a saving power and influence which is able to resist corruption, to guide on society to innocent prosperity, and to bring a serene happiness to the breasts and the homes of earth's families. It is pure religious truth, the salt of life. Oh how does a survey of society, and a knowledge of individual hearts convince us that that truth is needed—that nothing else can do its great work, nor meet the mighty, craving wants which that alone supplies. See how it is that the great ocean, the vast, central bed of waters, and all the fresh streams which ebb and flow with it, are kept pure and wholesome. By some deep and mysterious chemistry which we have not yet discovered, salt in enormous quantities is mingled with the waters. Then twice in each day, the moon sways the tides to and fro, and incessant motion is continued. Then the sun drinks up its steaming vapors, and the showers return their supplies, purified by a heavenly process. And these waters after all these processes are the means of renewal and cleansing and life to all creatures that exist, and to the earth. Take away the saltness from the bowels of the deep—take away the heavenly influences which cause the ebb and flow, the evaporation and the shower, and what would be the wreck and misery of all animal life. With such desolation would society be overspread if the breasts of human beings, and the crowds and masses of our race were to lose the element of divine truth, power and blessing of religion.

It must be very evident to those who wisely and thoughtfully survey the scenes of human life, that christian truth does not work its highest and best effects in christian communities. There are costly churches, there is a generous support of the institutions of religion, there are forms of piety—there is much sectarian zeal. We see every sign indeed but the one right sign, the evidence in men's characters and lives, and in society at large, of a deep and earnest sense of religious truths. In fact all the abundant means of religion, the shows and instruments of it, remind us all the more painfully of the absence of its vital power. Curious are those tokens to one who will watch them. In some costly churches the music of the most artificial and unnatural character is performed by foreign artists, who scarce understand a word of our language, and care not one straw for the solemnities of the house of God. You may pass through our elegant steamboats and gorgeous hotels, and in the saloons and cabins and chambers, you will see numerous copies of the Bible, presented by the Bible Society. The thought naturally arises—why should the owners of these splendid structures depend upon *charity* for the Bible, when it is evident that they have money enough to purchase rich furniture, and all decorations! The answer is plain; they value the Bible just enough to be willing to receive it as a charity gift—but not enough to purchase it. Now if our Bible Societies are so lavish of their funds as to give the most precious of all volumes to those who have means to buy all sorts of trifles—it may soon appear that people will refuse to contribute to those societies. It might be painful to some to follow out these tokens of the lack of real, vital power in Religion, even where it makes a show of itself. The simple cause of it all doubtless is—that men are so prospered, so at ease, so busy with pleasures and cares, that they do not actually feel the need of a calm, deep, and earnest religious influence. They are careful and troubled about many things, but they have not time to think of the one great concern of life, the life to come. Funds are made to take the place of hearts, as offerings to God. The palace rises in one quarter, the hovels are crowded in another. Splendid churches are built into which those of moderate means cannot enter. A palsy seizes upon the religious life of a community. Indifference hangs like a lethargy upon hearts. That sacred, living Truth which is designed to purify and preserve society, loses its vigor. The salt loses its saltness. Men behold around them that most sad and cheerless of all sights—a powerless faith, a perfect religion, endowed and supported, but not heartily believed, not zealously practised. And this is deplorable, though not hopeless.

And what is the effect of this loss of true Power in Religion, amid all the means and pretentions and appearances of religion? Corruption and impiety and suffering are the sure results. Scientific men tell us that the presence of that terrific scourge the cholera, is always attended by a lack of electrical force in the atmosphere. This opinion may be true or false, it cannot yet be decided; but there is nothing unreasonable in it. The lack of one mysterious principle in the atmosphere which no one can see, may be the cause of one of the fiercest and most wide spread plagues with all its horrors and tortures. Can we not easily conceive then, that the want of the *religious* spirit, the soul's kindling and sanctifying element, in society, in families and in individuals, must be followed by the same dread sufferings in all the great interests of men? That religious element of life is a mysterious and invisible thing; like the salt in the great deep, like the vital element in the air which we breathe. But if that religious element be wanting, the effects must ever be disastrous sooner or later. A human being may lack taste, refinement, intelligence, or even natural affection, and still pass on his way amid the duties and perils of life without risk or shame or ruin. But if there be seated in his soul no profound, reverential, devout sentiment, it is an absolute impossibility that his life should pass on purely and end happily and hopefully. God has made his Truth so needful to us that life must be either saddened, or wasted, or corrupted without it.

The living earnest spirit of Religion in contrast with its mere outward forms and appearances—that is what we need. There is the same difference between them that there is between the sun and the moon. The moon has a lustre, but it is borrowed by reflection from the sun. There is no heat in the moon's shining, though at its full it looks so much like the sun. Such is the difference between the external instruments of religion and its own full power. Let us take this thought with us when we would look wisely upon society around us, or realise our own deep wants. Terrible are the risks at which we live. Laden with tremendous issues is everyday of our existence. The strife of politics, the hazards of social evils, the perils of pleasure and business, the responsibilities of domestic life, the warfare and conflict of our individual being, the secrets and struggles and sorrows of each heart—it is to these that Jesus Christ has ministered truth which will preserve and purify. Let us again and again value it at its own great work. Revolving seasons bear us on through our fleeting days. We watch the ripening of the earth's fruits; we labor and enjoy—and before us still lies the awful problem of the issues of death. The soul that hopes to survive that wreck of nature must guard itself from corruption. The living truth which Jesus taught has survived the generations which have trifled with it or honored it, and where else in an unstable world can we more wisely confide the hope of our own souls?

E.

NEW PURLICATIONS.

The Ladies Repository. A Literary and Religious Monthly—Vol xvii, No 3: September—Rev Henry Bacon, Editor. Boston: N. Tompkins, 38 Cornhill.

This Periodical, devoted to the culture of its readers, in connection with promoting the interests of the Universalist Denomination, breathes a spirit, and maintains a tone, which create sincere pleasure as we occasionally open its pages. It must be regarded with much favor by its subscribers.

Report of the Water Commissioners on the material best adapted for distribution water pipes; and on the most economical mode of introducing water into private houses. Submitted to the City Council, August 14, 1848—Boston: J. H. Eastburn—City Printer.

This is a pamphlet of 67 pages of which the first 22 are occupied by the Report of Messrs. N. Hale and T. B. Curtis, and the remainder by an Appendix containing Prof. Hosford's five Reports, and also other documents—the whole is of special value and interest.

Index to the Acts and Resolves passed by the General Court of Mass., in the years 1846, '7, '8, together with the Rolls and Messages—Published by the Secretary of the Commonwealth. Dutton and Wentworth, Printers.

A perusal of this Index will show one thing—that the people of Massachusetts are a busy people, and keep their General Court busy. But we presume it was intended not "to *point* a moral," but to point *to* something else.

Sequel to Gradual Lessons in Grammar, by David B. Tower, and Benjamin F. Tweed, Principal of the Bunker Hill School—Boston: W. J. Reynolds & Co. 1848.

The Gradual Reader. First step or Exercises in Articulation, &c. For Pupils in the Younger Classes. By David Tower, A. B., Principal of the Penn. Institution for the Instruction of the Blind, late Principal of the Eliot School, Boston. Boston. Charles Stimson, 106 Washington st.

Blackwood.

We have received the September number from T. Wiley, Jr., 20 State St., who has all the cheap Publications of the Day. The Contents are a Review of the Last Session. A Poem to a caged Skylark. Sonnet to Denmark. Life in the Far West, Part IV. The Caxtons, Part VI. Life and Times of George II. The Great Tragedian. The Moscow Retreat. What would Revolutionizing Germany be at!

It will be seen by a reference to our Intelligence, that the author of the graphic articles on Life in the Far West, has lately died at St. Louis. The first and last articles of this No. are probably from the same pen, which we presume is held by Christopher North. The first starts off with an allusion to France—"that old, irreclaimable bacchante, staggering to and fro;" and the last article introduces Germany as having "caught the St. Vitus of Revolution, and danced off, if not distractedly, at all events in less connected step, and less refined figure than its neighbor." The tone however often becomes earnest and serious.

Chambers' Miscellany—No 28.

Two numbers more will complete this very valuable series. After that, the numbers can be obtained only in sets of 10 volumes. Those who wish to obtain any of the past numbers to complete their sets, must make application soon.

Merry's Museum and Parley's Playmate—No 3.

We see that the Playmate, lately published in this country by Crosby & Nichols, has ceased in London, and is to be continued here by being united to Merry's Museum—an arrangement which of course will be satisfactory to the proprietors of the Museum, and we hope will secure to them the Playmate's subscribers.

Godey's Lady's Book. October, 1848.

This Magazine presents the usual evidence of efforts to please.

Littell's Living Age—No 228.

For contents, see advertisement. The preceding numbers contained some of the very excellent articles in the recent English Reviews. The "Final Memorials of Charles Lamb" in last week's No., will be found, as is everything which concerns that most remarkable man, of the deepest interest. The present No., is also very good, and every number makes one feel how indispensable it is.

Pride and Prejudice; A novel, by Miss Austen, with a Biographical notice of the Author. Boston: Wilkins, Carter & Co, 1848—12 mo, pp, 326.

Sir Walter Scott read this novel for the third time, and said of its author, "She had a talent for describing the involvements, and feelings, and characters of ordinary life which is to me the most wonderful I ever met with." This is surely high praise, and high authority.

In the character of Collins, we suppose we have a representative of not a few of the English clergy, and can see the evils of the system of patronage. In Wickham also, we suppose, are presented the motives which lead some to enter the sacred office. It would be an evil if the readers of the work should not have in mind ministers of so high a character and reputation, as to make the character of Collins the more contemptible in the light of other ministers of large mind and heart worthily filling the sacred office.

The Christian Review—No 21—Sept, 1848. Rev S. F. Smith, Editor. Boston: Rev William Heath, 33 Somerset st—1848.

The Articles are as follows: 1. Dugald Stewart, as an Intellectual Philosopher. 2. Infant Communion. 3. The Canaanitish Wars. 4. The Book of Esther. 5. Chalmer's Daily Scripture Readings. 6. The Grave of Daniel Boone. 7. The Expiatory Sufferings of Christ. 8. Sketches of Scotland. 9. Literary notices. 10. Bibliographical Notices.

The Christian Review is a welcome visitor to our table. We find a good variety in the present Number—intellectual philosophy, theology, Biblical exegesis and commentary, biography, criticism. The writer of the "Grave of Daniel Boone" has performed a worthy service for the memory of that noble pioneer, and made the ground where his remains repose seem a consecrated spot to which one feels prompted to pay a pilgrimage.

The Prisoners' Friend: A Monthly Magazine, Devoted to Criminal Reform, Philosophy, Literature, Science and Art—Charles Spear, Editor and Proprietor,—Boston—Published by the Editor, 40 Cornhill—Vol 1. Sept 1848—New Series, pp 48.

We commend this periodical to the kind regards of our readers. The change from the weekly to the monthly we think an improvement. An examination of the present No., which we suppose is a fair specimen, will, we think, make the reader say, that he needs it, full as much as it needs him.

Each No., is to be embellished with an engraving. The first is a view of Howard's birthplace.

The North British Review. August 1848—No xviii.

Contents:—The Works of Alexander Pope; Dr. Brown's Expository Discourses on the 1st. Epistle of St. Peter; Johnston's Physical Atlas; Sir T. F. Buxton; Ghosts and Ghost-seers; Rome; Residence in Borneo; The Future; Army Reform; State Trials in Ireland.

There is no periodical of more importance to *ministers* than this.—"The Future," is worthy to be read and re-read and meditated often afterwards. So many indices pointing to the future, are, we trust, the "rosy-fingered morn" of a brighter and happier day at hand. We are indebted for our copy to Wiley.

Dictionary of Americanisms. A Glossary of Words and Phrases usually regarded as peculiar to the United States. By John Russell Bartlett. New York. Bartlett and Welford. 1848.

We have here a large octavo volume of 440 pages, recording the local dialects, the unwritten vocabularies, of the heterogeneous population of the United States—a work, therefore, whose usefulness will be so extensive with our vast territory, and as acceptable in the far West or the remote South, as in New York or New England. It is evidently a labor of love with Mr. Bartlett, and the fruit of vast labor and research. As far as we have been able to examine it, it appears to have been very carefully and thoroughly prepared, and, what can be said of few works of this class, it is replete with amusement as well as instruction. It is in fact, a very readable book. The great use of such a work, we conceive, is to show writers and speakers, legislators, preachers, advocates, particularly the younger members of the professions, what words they are to *avoid*, if they aim to speak pure and correct English. For this purpose Mr. Bartlett's book is invaluable, and ought to be on the table of every American scholar. Our limits forbid taking a more extended notice of this work, but we regret this the less, as it will undoubtedly receive a full and critical examination in the North American, or some other of our leading reviews.

We presume that it was on the ground of his philological and ethnographical labors that Mr. Bartlett received the honorary degree of A. M. at the late Commencement at Brown University. It was well earned, and judiciously conferred.

[Comm.

The Instructive Reader; or, A Course of Reading in Natural History, Science and Literature, designed for the use of Schools. By William L. Swan, Principal of the Mayhew School, Boston. 12 vo. 288 pages.

Mr. Swan is already well known thoughout the Schools of the United States by his admirable series of Reading Books, the last of which, the District School Reader, appears to be worthy to stand on a level with any work of the kind that has yet been prepared. The Instructive Reader, which has just made its appearance, is a fit companion to that volume, and should accompany it wherever the former is used. It is upon a somewhat new plan, suggested by the Book Committee of the Public Schools of Boston, the object being to convey solid information to the pupil's mind at the same time that he is learning the art of reading with correctness and effect. We learn that it has already been introduced into the Public Schools of Boston, and we doubt not it will have the same extended circulation that Mr. Swan's other Reading Books have met with. [Comm.

PEORIA.

This interesting parish has engaged the services of Mr. Larnard who has just graduated from Meadville. Mr. J. L. Towner also a recent graduate from Meadville was ordained at Popple Grove, Elder Walworth preaching the discourse on the last Sunday in August.

H.

☞ Mr. J. H. Phipps, of the last Cambridge class, has received an invitation to become the pastor of the church at Framingham.

☞ We regret to learn that Mrs. L. W. Leonard, wife of the Rev. Mr. L., of Dublin, New Hampshire, has deceased. She was interred with suitable services, on Saturday last, Rev. A. A. Livermore, of Keene, officiating.

RELIGIOUS INTELLIGENCE.

AMERICAN BOARD OF FOREIGN MISSIONS.

We recorded, last week, the *thirty-ninth* annual meeting of this religious body, held this year in this city, and we quoted some of the items of the Report, read at the opening sermon. A very large number were in attendance. One thousand names had been registered previous to the opening, and it is estimated that the number of clergymen present was from ten to twelve thousand.

On Tuesday evening the annual sermon was preached at the Temple to an immense audience, filling the lower floor and galleries and aisles, by Rev. Dr. Ferris of the Reformed Dutch Church, New York city, from Matthew vi. 10, "Thy Kingdom Come!"

Wednesday, Sept. 13.

On Wednesday morning a prayer meeting was numerously attended at the Centre Church at 8 o'clock, at which Rev. Dr. Cox of Baooklyn N. Y., presided.

The meeting of the Board on Wednesday morning at half past 9 o'clock was opened by Rev. Dr. Pierce, President of the Western Reserve College. Ninety corporates and 500 honorary members were ascertained to be present. Rev. Secretary Treat read a Report of his visit to the Choctaw and Cherokee Missions, in January of the present year. We copy the account of it which we find in the New York Observer:—

Slavery was introduced among the Indians by white men, about 100 years ago, and has the same general characteristics of the system as in our Southern States. There are about 1500 among the Cherokees and 2000 among the Choctaws, who are uniformly treated with more mildness than slaves of whites though instances of gross cruelty are not unknown. The laws of slavery are very rigid, and render emancipation exceedingly difficult, absolutely prohibit the instruction of slaves in reading or writing, and forbid the missionaries or others to circulate any of the "doctrines of abolitionism." The effects of slavery were shown to be in a high degree injurious upon the communities, and this is acknowledged by some of the slaveholders themselves. The mass of the people have no direct interest in slavery, but the *influence* is in the hands of slaveholders, who are loud in opposition to anything like emancipation. In this they will follow, not anticipate, the action of the whites. The policy of the missionaries has been regulated by their views of the course produced by Christ and his Apostles in giving instruction on the relative duties of masters and slaves, admitting converted slaveholders to the church, leaving the gospel in its purity to work its appropriate results in the alleviation of the evil.

The letter from the Cherokee missions, stated that no slave has ever been purchased by any missionary except with a view to his emancipation, and who has actually been emancipated. In relation to hiring slaves, there is a difference of opinion, some approving of it, and others regarding it as an evil. As to the admission of pious slaveholders to the church, we hold, say they, that our churches being *Congregational* in their form of government, and not to be dictated to by any other authority, while we hold ourselves ready to be advised by the Board, which will of course withdraw its support whenever we do not meet their approbation. We are governed by the example and precepts of the Apostles in reference to this question, and are willing to derive all our instruction from the word of God. In the discipline of slaveholders we are regulated by the law of love, and all cruelties to slaves are visited by such discipline as the case demans; but we are not prepared to say that the separation of parents and children, or the buying and selling of slaves in the way of trade, are always opposed to that law. We are willing to declare our views freely, and if the Board on that account withdraw its support and take away the gospel from these perishing people, let the responsibility rest where it belongs.

The letter from the Choctaw Mission stated that they had always endeavored to avoid all those subjects that agitate the minds of men in church and state. We took, say they, a *neutral* stand on the division of the Presbyterian church, and have sought to keep aloof from the abolition question. The Bible contains all we need to know and teach on the subject of slavery, and we would use the very words of that book in giving our instructions on that subject. We employ slaves and admit slaveholders to the church, but never have purchased slaves except to emancipate them. We occupy the same ground so clearly and scripturally set forth by the Board at Brooklyn, and we could not express our own views more satisfactorily than they are exhibited in that document. The Apostles have plainly set us an example that persons giving evidence of piety, though slaveholders, should be received into the church. Nor do we think it our duty to interfere with the civil bearings of this question. There are greater obstacles in the way of emancipation here, than in the white communities, and if we were surrounded by another New England in all its glory, we might look for results here, which cannot now be anticipated. It seems to us desirable to pursue the present course, and sustain our present relations with mutual forbearence, trusting in God for the safest and best results. But we refer the whole subject to the Board, and desire advice in the premises. Earnestly praying that you may be guided in all your decisions by the wisdom which is from above.

To this last letter Mr. Secretary Treat replied that from some of the views of the Mission the Prudential Committee are constrained to dissent. We do not claim any right to dictate to you on the rights of the churches recognizing your relations to the Presbyterian judicatories, and having no disposition to infringe upon your rights as pastors. But we would approach you with the language of advice, of argument, and endeavor to persuade you to the adoption of those views which seem to us to be right. You refer to the views of the Board as expressed at Brooklyn as your own views, but you will remember that that paper speaks of the wickedness of slavery, and condemns in the strongest terms many of the constituent elements of that system. Mr Treat then proceeds to argue against slaveholding, showing the moral wrongs which the system inflicts; at war with the rights of man and the spirit of the gospel; contending that slavery has no sanction in the gospel and none in the examples of the Apostles; that slavery destroys the rights of the slave as a lost and accountable moral being; that the injunctions of the Apostles afford no countenance to slavery, and maintaining that they did not declare expressly its sinfulness on account of the civil relations of the subject at that time. The Prudential Committee therefore regard slavery as hostile to the gospel, and testimony ought to be borne against it, faithfully in the name and fear of God. If the time has not come for you to lift up your voice against slavery, we may well ask when will that time come. It is an anti-christian system, and however hedged in by civil law, it must be testified against without fear. As to the admissions of slaveholders to the church, the position of the Board is that the mere relation of the master and slave is not to be sufficient bar against a man who gives evidence that he is a Christian. But this does not preclude the propriety of inquiring into the reasons of this relation, as it may appear that the views of the master on this subject may be such as clearly to show that he needs to be more clearly taught before he is received. The Board does not mean that no inquiry is to be made; on the contrary it is plainly your duty to make it the subject of careful examination. The same principle should apply to slaveholders now in communion with the church: all overt acts of cruelty ought to be disciplined; and this should be exercised in view of the fact that we deny all right of property in man, and such a course should be pursued as promises eventually to deliver the Choctaw churches from all participation in slavery. The Committee also regret that the mission employs hired slaves, except in cases of extreme necessity. We make slave-property profitable by hiring them and at the same time tacitly countenance the system. Where contracts of this sort have been made, we wish that you would seek to be released from them as soon as possible.

The whole subject was then referred to a Committee of seven members: Dr. Benan, Mr. Barnes, Dr. De Wit, Dr. Hawes, Judge Darling, Dr. Magie, and Henry White, Esq.

The evening of Wednesday was occupied chiefly with discussions on the finances of the Board.

Thursday, Sept. 14.

On Thursday forenoon, the subject of the discussions of the preceding evening was resumed. The debt of the Board was announced to be $59,890 78. In the course of this day and the next, contributions and pledges were given to the amount of about $18,000. We think our readers will be gratified to peruse some account of the proceedings in relation to the pledges, and we copy from the Traveller.

Gen. Williams, of Norwich, Ct. For the purpose of creating a nucleus, he proposed to pay to the Board, over and above his regular subscriptions, $100 annually with interest, until the sum of $500 shall have been paid, paying the first $100 this year.

Dr. Hawes said a friend, who was too modest to make the declaration himself, had whispered in his ear that he would pay two hundred and fifty dollars for two years, if the debt could be discharged in that time, or, if not, five hundred in five years, in accordance with the plan proposed by Gen. W.

Mr. Holden, of New York, would pay two hundred and fifty dollars on the spot.

Hon. Seth Perry, of Hartford, said that in meetings of this kind, clergymen were apt to get their feelings wrought up on the matter of finances, and go home filled with enthusiasm on this subject, but on their way they were liable to fall in with a woman by the name of Miss Prudence, and were shorn of all their strength. He offered to give two hundred dollars this year over and above his regular subscriptions.

Mr. Hill, treasurer, acknowledged the receipt of a check for three hundred dollars, from Philadelphia. Name not given.

Dr. Hawes said a paper had been put in his hands just before he left home, from fourteen young ladies, between the ages of thirteen and eighteen years, who had recently united with his church, containing thirty-three dollars, as their offering to this cause.

A lady in the gallery put something into a hat, which a gentleman on the stand was holding up for that purpose.

One gentleman pledged one thousand dollars. A lady, by a note to the chairman, one hundred dollars. Rev. W. H. Bidwell, one thousand dollars. Mr. Lee, of New York, said he had come five hundred miles to aid, if possible, in relieving the debt of the Board, and he pledged five hundred dollars. Wm. B. Bannister, one hundred dollars. Edmund Parker, two hundred dollars. A Christian family five hundred dollars. Mr. Haynes five hundred dollars. Dr. Hamner one hundred and fifty dollars. Dr. N. Adams said he had a small package from a good woman. He showed it to a lady as he came along, and she remarked that she supposed it was perfumery. It is, was the reply. It is an alabaster box, and may she break it on the Saviour's feet. On opening it, it was found to contain five dollars. Rev. Mr. Foster, of Michigan, said that before he left home, a poor widow came to him, and put fifty cents into his hands to bring to the Board. It was all she had. Rev. Mr. Blodget, of Pawtucket, pledged one hundred dollars. An agent of the Board for New Hampshire and Maine, pledged one hundred and fifty dollars. A gentleman from South Brooklyn, one hundred and fifty dollars. Esq. Delano, two hundred dollars. Another, fifty dollars. Rev. Mr. Hooker, of Falmouth, one hundred dollars from himself and others. A pastor of a small church in New Jersey, one hundred dollars, which was one-fourth of his salary.

Rev. Mr. Sessions, of Salem, had contributed his annual subscription, and would give another equal sum. Rev. Mr. Elbridge, of Norfolk, Ct., $500. Another, $500. Another, $500.—Judge Williams, 1000 dollars in four months. Gen. Davis, of Concord, N. H., 100 dollars. The Vice President of the Board, 500 dollars, in annual installments. Rev. C. Marsh, an extra contribution from his people, 50 dollars. Rev. Dr. Beecher, of Lane Seminary, pledged himself to go home and lay this subject before those with whom he was connected, and forward whatever could be raised; and he thought that if all the pastors present would do this, the treasury of the Board would be supplied. A pastor pledged 50 dollars; Dr. Worcester, of Salem, 70 dollars.

At half past twelve the Board adjourned. Notice was given that the Lord's supper would be celebrated at 3 o'clock, P. M., in the Winter street and Mount Vernon churches.

Thursday forenoon was occupied with discussing the question of having a Secretary in New York city. This was adv

munion season was deeply interesting—the communicants filling both the floor and the galleries of the two churches where it was held.

In the evening, the audience at the Tremont Temple was very large,—filling the aisles and pews, and on the lower floor and the galleries. Hon. T. Frelinghuysen, Rev. M. Stiles of New York city, and Rev. Dr. Beecher of Lane Seminary made the addresses. We take from the Traveller, a Report of Dr. Beecher's.

Dr. LYMAN BEECHER said—When he looked around upon this great audience, composed chiefly of ministers of the gospel and professors of religion, he was led to inquire, Whence come they? It is nearly a generation and a third since the missionary enterprise started. He was alive then. But most of his cotemporaries were now gone. And whence have these come!—by preaching two sermons a week, and having no conference meetings! He had heard the evils of Revivals spoken of, and it had been said we had better go back to old times. He wanted to know how many of these christians and ministers would have been here, if there had been no revivals? We must have revivals. They were necessary, first, as a kind of substitute for miracles. There was need of something to arrest the tide of worldiness that was sweeping over us as the progress of society advanced. It was impossible for the gospel to make in any other way the impression upon a community that it would by the contiguity of conversions. And the promises of God could never be accomplished in any other way. God must pour upon us not only *rain*, but *floods*, to bring this world to Christ within the limits of the prophecies.—The condition of the world, also called for revivals. We must have ten times as much power in the gospel as was necessary in the former times. Our fathers of the Puritan church held on seventy years without revivals. But ten years without revivals would be worse than that to us.—Again, we must have revivals to secure sound doctrine. At other times, men have "itching ears" and they will not bear it. The world was becoming more and more hostile to religion: and we must have revivals, or the world will not endure us.—We must have revivals, also, to *secure us against* dead orthodoxy. He did not know of any thing more Lethean. Orthodoxy without revivals would ensure formality. He had seen glorious days. He thought one third of the fifty years of his ministry had been spent in revivals. And if he had a long life yet to live, he would prefer to spend it in the ministry of revivals.

How were revivals to be sought? He had never had a revival unexpectedly. He never had a revival but he had some ground of necessity for it, and indications of Providence that the circumstances were favorable. Then he had made up his mind to attempt a revival. If he found his heart not right, he went and asked for grace, and never asked but he found. He believed this was a way that never would fail. The preaching that he was led to employ was doctrinal. He never wrote fine classical essays, if he ever did, in a revival. He never made out finished sermons for the press; and he never preached with his eyes confined to his paper without growing cold; and he had never preached a sermon without an application, without feeling that it was water spilled on the ground. Revivals of religion were necessary, also to prepare the church for the work she had to do. If we were assessed by human power for what God sees necessary, it would produce an insurrection. There was no such thing as yet in the hearts of ministers and people, that all we have got is the Lord's. We think if we just pinch off the little end and throw it into the box, it is enough. We do not feel that all we have is God's. Revivals will bring up this standard. He had been hurt to hear remarks which made him feel that there was a going down in regard to revivals and doctrinal preaching.

Friday, Sept. 15.

On Friday, came up a discussion again on slavery. We extract, according to what space we have, from the Traveller's Report of this important debate.

Report on Correspondence with the Choctaw and other Indians.—Dr. Beman presented the report of the Committee on this subject. The Committee approved of Mr. Treat's letter to the Choctaw and Cherokee churches, and recommended that it be widely circulated. The Committee did not feel called upon to give an opinion on all the points involved in this subject. It was an unfinished correspondence, and might safely be left in the hands of the Secretaries.

President BLANCHARD, of Knox College, Ill, was opposed to leaving this whole matter in the hands of the Executive Committee. He disliked the Report. It proposes to say nothing of the letters of the missionaries to the Board, and proposes not to discuss those letters.

The missionaries to the Indians say they do not make slaveholding a matter of inquiry in the admission of members, and thus slvery is grafted on to Christanity, and it is made a slaveholding Christianity: and it says to the Gospel, thus far shalt thou come and no farther. It will sooner expell Christianity than yield to it. Farther, the Secretary, Mr. Treat, tells us that he knows of no case of discipline for the cruel treatment of a slave, so that not only slaveholding, but the abuse of it, goes unrebuked.

It is plain that there is a difference of opinion on this subject. The missionaries need light. They tell us they follow the precedent of the Apostles, and they suppose they occupy the same ground on this subject as is occupied by this Board. The N. York Observer and its correspondents suppose the same thing, and so speaks of it. But President Blanchard believed, as firmly as he believed any thing, that slavery was not tolerated in the apostolic churches, and he went at some length into the biblical argument on this subject.

He aimed to show, in regard to the Jewish church, that it was an abolition church; it harbored runaway slaves, and was as well known to be an abolition community as any places in our country are known to be such, from the custom of giving protection to fugitive slaves—Cincinnati or Ripley, for example. The first Christians, he said, were converted Jews—abolitionists, converted to a freer system still. They came into a church in which there was to be no such distinction as bond and free, male and female. All were to be free: and the woman who had been made to stand away in the lobby was placed by the side of the man, that their hearts might beat together through life.

In conclusion, he presented resolutions which distinctly condemned slaveholding as sinful, and not to be tolerated and made it *prima facie* evidence of unfitness for church membership.—These resolutions were in the following words.

Resolved, That this Board distinctly admits and affirms the principle that slaveholding is a practice which is not to be allowed in the Christian Church.

Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discountenance the practice of hiring slaves of their owners, to do the work of the missions, and in the reception of members, to act on the principle laid down by Mr. Treat and the Prudential Committee, that slaveholding is prima facie evidence against the piety of candidates applying for admission to the Church.

Rev. Mr. LOVEJOY, of Cambridgeport, wished, in justice to himself, to say, that he did not ask what he and others had been accused of asking, viz., that the Board exercise ecclesiastical jurisdiction over the mission churches, but he asked that they would investigate the facts. This they had done. He had asked the Board to hear its testimony against slaveholding in the mission churches, and this had been done by one of the Secretaries; and he wished to say that the letter of Mr. Treat to the Choctaw and Cherokee missions was entirely satisfactory to him. He had heard that report with delight. But the Board, he said, do not sanction it. They say they approve of the fidelity and ability with which Mr. Treat has conducted this business, but they do not sanction the principles of his letter. If the Board would do this, it would be all he asked.

At this point Dr. Justin Edwards moved that this subject be laid on the table for a few moments, to allow him to move an amendment to the Prudential Committee's Report, where it treats of the subject of Polygamy, by substituting the word "suffered" for the word "tolerated," and adding the words "as some other evils were," in the sentence which reads. "Under the Jewish theocracy, polygamy was tolerated for special reasons."

This amendment gave rise to an animated discussion, which was participated in by Drs Edwards, Anderson, Bacon, Robinson, Cox, and others.

Dr. BACON thought the amendment did not help the matter any. Nothing was said about polygamy in the Bible, from the fact that it never existed in the church.

Dr. ROBINSON regarded what Christ said as applicable to divorce rather than polygamy.

Dr. COX believed that when the Bible said "they twain shall be one flesh," it did not mean they twenty. He protested against the Board spending its time in verbal criticism.

Dr. BACON moved that the whole sentence be struck out, which was finally adopted.

The question then recurring on the disposition of the Special Report of the Prudential Committee, "on the control to be exercised over Missionaries," &c; after a protracted discussion, it was voted that the further considerations of the Report be postponed, and that it should be referred back to the Prudential Committee, to be printed at their discretion, with such amendments as might be suggested.

The Report of the Committee on Mr. Treat's correspondence with the members of the Cherokee and Choctaw Mission, again coming up for the action of the Board—

Dr. YALE remarked that there were some members who had suggested that that report contained some principles which were not right, and moved that its acceptance be postponed to another year.

Dr. EDDY thought that this Report should lay over another year, as there were members who were not ready to act upon it now.

Dr. ANDERSON said that it was intended that the letter of Mr. Treat should go out to the world with this Report, and great injustice would be done to Mr. Treat should his letter be published without the Report.

After still further discussion by a large number of distinguished gentlemeu, both clergymen and laymen, the Report was adopted by the Board.

Dr. PATTON called upon President Blanchard to withdraw his resolutions and not to drive the Board to a decision on the principles contained in them now. They were not ready yet on that question. Although he approved of the resolutions he should be obliged to vote against them were they urged upon them at this time.

PRESIDENT BLANCHARD said he would withdraw them provided they could be entered on the minutes and printed with the published proceedings of the Board, with the statement that he had presented them here and withdrawn them.

The CHAIR decided that it would be irregular and unparliamentary to enter the resolutions upon the minutes unless they were adopted by the Board. The question having been submitted with regard to them, the Board refused to adopt them. Afterwards they were reconsidered, and a special motion passed that they be entered upon the minutes in accordance with President Blanchard's request.

Dr. LYMAN BEECHER, while this matter was pending, wished that the Board could see this thing as he did. It was a small matter; but if they refused to comply with Prest. Blanchard's request it would effect the churches seriously throughout the West. [Cries in different parts of the House, "The Doctor is right!"

FOREIGN INTELLIGENCE.

ARRIVAL OF THE EUROPA.—By this steamer which arrived in New York on Thursday of last week, we learn that there has been a great improvement in the harvest, which succeded the long season of wet and cold.

PARIS. A vote having passed in the Assembly to prosecute Louis Blance, and M. Caussidiere, the former has escaped to London, and the latter had been seen at Ostend. L. B. says his flight is merely a *withdrawal* "the better to protest against a state of seige and the empire of force." When the "day of trial" shall arrive he promises to be present once again.'

The army of the Alps has been increased to one hundred thousand men; ready to march as soon as orders arrived, to defend the Italian States against *the inroads of Austria.*

It seems probable that France will assist Italy with an armed force, against Austria, if the latter persists in refusing the proffered mediation. It has been the aim of Cavaignac to keep the whole of his available force at home, to preserve the peace of Paris. It is rumored that the Legitimists, united with the Red Republicans, are meditating new insurrections. But the strict precautions of the Government have thus far prevented any outbreak.

Gen. Cavaignac having warned some of the papers—the Constitutionnel, the Reforme, &c., that they would be suppressed unless they were more prudent in their language—received a remonstrance to which he replied as follows:—

"Your application does you honor: it is your duty to protest, as it is mine to suspend. I will not do less with the Constitutionnel, if it continues its attacks upon the Republic in favor of monarchy.—I have in a friendly way caused its editors to be informed that if they continue their polemics in favor of a dynasty which I feel honor in having served, but which I will have nothing more of as France will not have it, I will suspend the Constitutionnel without more hesitation than I suspended the Lampion. The Republic is still in its infancy; it is too weak to resist the journalists of the opposition; when it shall have grown, you shall have a *carte blanche* to attack it."

These Journals have ceased to publish comments in public events.

RUSSIA. The Paris correspondent of the London Times says:

I have been informed, on what I consider the best authority, that the Russian army in the Caucasus, commanded by the Count Woronzow, has literally been cut to pieces by the Chieftain Schamyl. Of 14,000 men who formed the Russian corps which entered Wallachia, 1,800 died of cholera.

The Manheim Journal states that the Emperor of Russia has sent to all the Great Powers a positive and very energetic protest against an armed intervention by France in Italy, and declared that if it be attempted Russia will take part with Austria.

The late rumors of insurrection in Russia are said to have originated in the intense dissatisfaction created in the three governments nearest to St. Petersburg, by the order to levy seven men in every 1,000 inhabitants, issued some time since by the Emperor. This measure is opposed by the nobility, whose attitude had determined the Emperor to recall the troops lately sent into Poland.

NORTHERN ITALY. Charles Albert has announced his unabated adherence to the cause of Italian independence.

The discipline of the army has been restored, the regiments reformed, the reserve has already marched to the frontier, and the new levy is bringing fresh troops in considerable numbers to the Royal standard. The Lombard troops have consented to be incorporated in the Piedmontese regiments, and are now under the orders of Sardinian officers at Vercelli. The King is at Alexandria, which is one of the most important fortresses of Northern Italy and the bulwark of the Piedmontese dominions.

It appears from official returns which we have received from Verona, that the Austrian army suffered severely in its advance from the Adige and the Mincio to Milan. Its whole loss in killed and wounded amounts to 5,800 men, of whom 340 are officers. The Piedmontese army reckoned 60,000 men on the 23d of July; these were reduced to 35,000 before they crossed their own frontier, and 60 of their guns remained in the hands of the Austrians—a larger number than was at first supposed.

About 300 Swiss had mutined at Rimini on the 11th, on account of their pay being irregularly withheld. They killed their captain and two lieutenants, and marched to Ravenna, but, finding the gates closed, they were obliged to proceed further, when quarrelling among themselves, they disbanded, and were arrested in small parties.

In Spain, the earlist insurrection is spreading, and commerce is at a stand.

IN AUSTRIA, there has been a revolt of the the workmen at Vienna, who rallied under the cry of Death or Bread. It was terminated with loss on the part of the workmen of 6 killed, and about 100 dangerously wounded, and several, of the national guard wounded and one killed.

The Austrian Assembly has ordered the estates of Prince Metternich to be confiscated.

The Cabinet is said to be divided in relation to the affairs of Lombardy.

The blockade of Venice has been raised by decree of Council.

In Hungary, Prussia, Poland, Sicily and Naples, affairs are far from being settled.

GENERAL INTELLIGENCE.

TREATY WITH THE PAWNEES. Col. Powell, of the United States service, concluded a treaty with the Pawnees on the 6th of August, at Fort Childs, on the south side of the Nebraska, or Great Platte River, by which for $2000 the United States obtain a territory of 600 square miles, and the privilege of using the hard timber of the Indians upon the mouth of the territory ceded, with the sworn fealty of the tribes. The purchase money was only payable in 'goods and merchandise,' and in 'presents.'

CALIFORNIA.—The *California Star* of the 1st of April says:—'We have received information from a reliable source, that a large imigration from China may be expected here. The Chinese would be especially invaluable for the introduction and manufacture of silk in this country. California continues to be perfectly quiet. Rains have been abundant, and the prospect for good crops is cheering throughout the country. One of the richest veins of silver ore yet discovered, we are told, has been found in the valley of San Joan.

The Star is explicit and decided in its opposition to the introduction of slavery into California. The country is declared not adapted to slave labor, and its introduction there is dreaded as a 'greater misfortune to the territory,' than would result from an abandonment of the country to its fate or even the restoration of it to Mexico.

ACCIDENT AT LAYING THE CORNER-STONE OF A CATHOLIC CHURCH.—On Sunday afternoon, 10th inst, there was a frightful accident at the laying of the corner-stone of the new Roman Catholic Church, corner of Eighth street, and Avenue B, New York. The walls of the basement had been built, and the floor laid over the timbers.—About 4 o'clock, from eight hundred to one thousand persons collected on the floor, when one of the walls, about eight inches thick and not very strongly built, gave way, and was pressed out by the great weight upon it, precipitating the mass of human beings into the basement below, a distance of twelve feet, and against the front wall, and amidst the falling brick and timber. The scene of confusion and despair that followed can be more easily imagined than described. About fifty persons were taken out more or less hurt. One man died soon after. One boy there is very little reason to believe will recover.

BURNING OF A ROMAN CATHOLIC CHURCH.—The Roman Catholic Church at South Boston, was burnt on Friday night, 8th inst. Valued at $75,000; insured in State street, for $43,000. An organ, built by Appleton at an expense of $4500, and a beautiful crucifix, by Ball Hughes, were burnt.—The vestments, and altar furniture were saved.—The cause of the destructive fire has not been certainly ascertained.

THE TABLES TURNED.—After all the excitement raised in Cincinnati against two returned volunteers, who were charged with rape upon a small girl, and after a furious mob was gathered to lynch them, and some half dozen of the assailants being killed in the attempt, it has turned out that the little girl was not only unmolested, but the poor soldiers were altogether innocent. They were indicted because the avaricious and almost brutal father of the girl hoped to get some money in the shape of land warrants from them. The father himself, fearing an arrest, has fled the city, and now the table of public feeling is setting against him and in favor of the prisoners. How senseless are mobs!

CARGO OF ORPHANS.—The ship Finland, from Liverpool, which arrived in New York on Friday, had on board thirty-five orphan children entirely destitute of means. They were placed on board by some persons unknown.

TAXES IN LOWELL FOR 1848—By the politeness of the city treasurer, I. A. Beard, Esq., we have been allowed to look at the assessors' book for the year 1848. From it we learn that the whole amount of taxes assessed in this city for the present year are (is) as follows: On real estate, $138, 867 96; on polls, $10,896 00—total, $149,763 96. City appropriations, $128, 986 50; county tax, $16,128 12; overlayings, $4,649 34. The increase of taxes over last year are (is) as follows. On real estate, $22,129 23; on polls, an increase of $18,986 50; county tax, an increase of $4,162 12. The rate of assessments is 80 cents on $100, being an increase of 10 per cent. over last year.—the number of ratable polls is 7,264, being a decrease of 129 since last year. We publish a list of 82 individuals and firms taxed $100 and upwards, but we hope no one will judge a man's wealth be amount of his taxes. The corporations are taxed as follows:—

Appleton, $3,840 00; Boot $7,680 00; Bleachery, $1,344 00; Hamilton, $7,680 00; Lawrence, $9,600 00; Lowell, $5,760 00; Locks and Canals, $1,110 40; Merrimack, $12, 800 00; Massachusette, $11,520 00; Middlesex, $5,004 80; Machine Shop, $3,200 00; Suffolk, $3,840 00; Tremont, $3,840 00; Wamesit, $384 00. [Lowell Courier.

CONFLAGRATION IN BROOKLYN.—*One Million of property destroyed.*—By far the most destructive fire with which our city has ever been visited, occurred about 11 o'clock on Saturday night last, and continued to rage with despairing violence for the space of six hours, sweeping from an area of at least 15 acres, every habitable vestige of a dwelling. Intelligent estimates of the loss range from $800,000 to $1,000,000. So nearly as can be ascertained, 310 buildings were destroyed, of which 260 were of considerable value. The fire broke out in Fulton street, directly opposite Sands street, in a small crockery store, forming a part of the house turnishing establishment of George Drew, and doubtless originated through carelessness. From this point, the fire extended at first chiefly in a westerly direction. Its great extent is owing to the constant failure of the cisterns and wells which were relied on for a supply of water.

The principal buildings burnt are the Post Office, and Baptist, Universalist and Methodist churches, and the Franklin building. The Baptist church, corner of Nassau and Liberty street, was insured for $13,000 in Philadelphia, which will about cover the loss. A large portion of the furniture was saved in a damaged state. The Methodist church located between Sands and High street, was insured for $3,500 in a Brooklyn office, (furniture chiefly saved,) and the Lecture room adjoining for $1,500.—Five other 2 story frame houses used chiefly as class rooms, and the parsonage, a valuable newly erected four story brick building, No. 18 Sands street, were all consumed.

The Universalist church situated on Pineapple street, was also entirely consumed, and loss partially covered by insurance. A portion of the basement was occupied as a carpet store.

William H. Cary is by far the largest individual loser. Twenty six houses belonging to him including the beautiful range of unfinished stores called the Washington and Franklin stores and the 'Franklin building,' on the corner of Orange and Fulton streets, were destroyed. Their total valuation was $50,000, and were insured at about half their value, or $25,000.

Several lives are reported lost, but we learn positively of none, excepting that of a boy who was crowded over from the Catherine ferry boat, and whose body has not yet been recovered, and that of a fireman, of Engine No. 20, run over by an engine in Brooklyn. Another person fell from the roof of a four story brick building, but by his coat catching on a projecting point during his fall, he was upheld and taken in at a window without harm.

The firemen of this city and Williamsburgh were on the ground in great numbers, and undoubtedly were the means of saving the city from entire destruction. The highest commendations are everywhere lavished upon them, and as we judge, very deservedly. In fact, all those of Williamsburgh, Jersey city, and the surrounding towns, discharged their duty with a zeal commensurate with the fearful demands of the occasion, and which was fully appreciated by their fellow citizens of Brooklyn, who paid them every possible attention, and after the fire was over, refreshments were provided for a large number of them by one of the Brooklyn hook and ladder companies. [J. of Com.

Among the sufferers is the Brooklyn Star, located in the Franklin Buildings. The Star was removed from its ancient residence, only a few months since, and a large supply of type had just been procured for the use of the office.

Reward of Merit.—Resolution appropriating the sum of $300 for the New York Firemen, and $100 for the Williamsburgh, to be distributed by their several chiefs to the members who were active in subduing the flames, were concurred in by the Common Council of Brooklyn on Monday.

A large proportion of the sufferers are poor persons, many of whom have lost their all. They have been relieved for a time by the benevolence of their more fortunate fellow citizens.

A detachment of the Marine Guard, furnished by the Commandant of the Navy Yard, did good service in protecting the property of the sufferers.—Notwithstanding this precaution, a number of thieves were at work, and more than thirty arrests were made by the police officers in attendance. [Jour. of Com., Obs., &c.

GUBERNATORIAL NOMINATIONS. Hon. Stephen C. Phillips of Salem, has been with great unanimity and enthusiasm, nominated Governor of Massachusetts by the Free Soil Party, and Hon. John Mills, Lieut. Governor.

At the Whig Convention at Worcester, on Wednesday of last week, Hon. Geo. N. Briggs, and Hon. John Reed, were nominated Governor and Lieutenant Governor, by acclamation and great cheering followed the announcement. The papers say that Mr. Choate "skinned and excoriated Mr. Van Buren." This *skinning* work seems the order of the day on all three sides, and he will be a fortunate man who comes out of the contest with a *whole* skin.

VERMONT UNIVERSITY. At a recent session of the Corporation of the University of Vermont, the resignation of President Wheeler was accepted, and Rev. Worthington Smith, D. D., of St. Albans, was unanimously elected President of that institution.

BROWN UNIVERSITY.—The number of admissions for the next year is already over 50—more than have entered at any commencement for 15 years.

SUDDEN DEATH OF A BRITISH OFFICER AND AUTHOR.—Lieut. George F. Ruxton, aged 38, of the 89th Regiment British army, died at St. Louis on the 29th ult. of dysentery. He was the writer of the Blackwood series, entitled, Life in the Far West, and had obtained some fame by his volume of Adventures in Mexico and the Rocky Mountains. He arrived at St. Louis a few weeks previous to his death, with another British officer, who, supposing him to be convalescing, proceeded with Gen. Brooke for the Upper Mississippi. His remains were properly interred by Bishop Hawks.

MELANCHOLY DISASTER. The Portsmouth Journal mentions that at the Isle of Shoals, 11th inst, Miss Nancy J. Underhill, the beloved and devoted teacher at that place was washed away by the surging waves, at about half past seven o'clock.—She resorted with a few others to the head of the island to look at the heavy seas that were rolling in and dashing upon the rocks. She had been accustomed to sit near the place from which she was launched into eternity and study "the sublime works of God as seen in the ever-rolling ocean," as she said. We remonstrated with her, but she ventured too far down the declivity of the rock, when the wave struck her and in a moment she was dashed from our sight.

DEATH OF ALEXANDER SLIDELL MCKENZIE.—This gentleman, while riding on his horse, on Wednesday, at Sing Sing, fell in a fit of apoplexy, and instantly expired.

LIEUTENANT DALE. Letters received by the steamer Hiberna announce the death of Lieut. Dale of the United States Navy, attached to the Dead Sea expedition. He was from Philadelphia.

TRIALS OF IMMIGRANTS.—The New York papers give the following affecting incidents which are some of the shadows in the path of the immigrant who leaves his native shore to find in the new world another home:—A Welch minister, named Hughes, called at the office of the Commissioners of Immigration yesterday and inquired for a little son. Mr. H. arrived here a few weeks since with his wife and four children. He left for Pittsburg, the child mentioned being in the hospital. On returning he finds that his wife and four children are all dead. His grief may readily be imagined. Not long since a woman arrived here in one of the long passaged vessels, with seven children, the whole of whom were sick and were sent to the hospital at Ward's Island, she assisting to take care of them. Her husband died during the passage. One after another, in the course of a short time, she saw her little ones pass away, till they were all gone, when she herself fell a prey to grief. Thus all perished.

☞ PLYMOUTH COUNTY BIBLE SOCIETY. The Annual Meeting of the Plymouth County Bible Society, will be holden at East Bridgewater on the 4th day of October next. Sermon, by Rev. Mr. Huntington, of North Bridgewater. The Trustees of the Society are requested to meet at the house of Rev. Nath'l Whitman at 10 o'clock, A. M. The public service will be in the Meeting-House at 2 o'clock, P. M.

A collection will be taken at the close of the service in aid of the objects of this Society. Members of the Society and friends of the Bible cause are respectfully requested to encourage the efforts of its managers by their presence and sympathy.

A. R. POPE, Secretary,
of Plymouth Bible County Society.
sept23

MARRIAGES.

At the West Church, in this city, Sept 19th, by Rev Cyrus A. Bartol, Mr Thomas Gaffield to Miss Sarah Wyman, daughter of Sewall Kendall, Esq.

In Roxbury, Wednesday evening, at Roseland Cottage, Mt Pleasant, by Rev Mr Alger, Edward Hamilton to Eliza P. Kendrick.

In Milton, Sept 6th, by Rev Mr Morison, Wm. A. Darling of New York to Miss Mary Ann Davis, of M.

In Lowell, Sept 7, Mr John M. Crosby to Miss Eliza A. Murry, both of L.

In Fitchburg, Sept 12th, by Rev Mr Lincoln, Mr James F. Stiles to Miss A. M. Works.

DEATHS.

In this city, 13th inst, son of Francis Lincoln, Esq., 27.

18th inst, James Henry Perkins, only son of William and Margaret Parker, 16 mos 1 week.

In South Boston, Sept 8, Frances Sophia, only daughter of Alpheus M., and Sophia B. Stetson, 9 mos.

In Dorchester, 19th inst, Ebenezer Clapp, 3d, young est child child of Benjamin and Elizabeth B. Clapp, 1 yr 10 mos.

In Salem, 15th inst, Mr Jonathan Nichols.

In Haverhill, 14th inst, Caroline Tileston, only child of George H., and Anna M. Morse, 17 mos.

In Lowell, Sept 6th, of consumption, Sarah French, 71 yrs.

In North Andover, 16th inst, suddenly, Mrs Abigail Stevens, 85.

In Southborough, 18th inst, Ellen Hobart, wife of Dr A. L. Hobart, and daughter of Col James Brown of Framingham, 37.

In Manchester, N. H., Miss Freelove C., daughter of Dea Peter D., and Abigail W. Buckminster of Roxbury, N. H.

In Dublin, N. H., of consumption, on Wednesday evening, Sept 13th, Mrs Elizabeth M. Leonard, wife of Rev L. W. Leonard, 43.

In Providence, R. I., on Wednesday evening, Sept 13th, Anna Eliza, daughter of Samuel and Eliza Brown, 1 yr.

In Newport, R. I., 10th inst, Adeline Jones, daughter of Daniel W., and Mary E. Vaughan of Providence, 15 mos.

In Fitchburg, Sept 8th, Herbert, son of Joseph and A. Hariah Wood, 5 mos.

OLD VIRGINIA AGAIN. Mr. Seth W. Fowle,—Dear Sir:—I take pleasure in stating to you my experience in the use of Wistar's Balsam of Wild Cherry. I own a very valuable negro girl who was attacked with a difficulty of the lungs, which brought her in appearance to the brink of the grave. I consulted some of our best physicians, who pronounced her case incurable, or that they could do no more for her. I tried many remedies, but none did any good. I saw some account of Wistar's Balsam and thought I would try it, but had little faith in it. I procured a bottle, which was administered according to directions, and I saw she began to mend; and before the first bottle was gone she was up. I procured a second and she took that, and now she is, I think, cured, or nearly so. She attends to her daily labor, and I hear no complaints from her. R. L. JEFFERSON.

For sale by SETH W. FOWLE, 138 Washington street, and by Druggists generally, throughout the United States. sept23

DENTAL CARD.

THE public mind having been drawn some time from the Subscriber as a Dentist, in consequence of the Ether controversy, and having sacrificed considerable portion of the profitable exercise of his profession and incurred large expenses to command the best advantages for his patients upon his return to it, he feels that these circumstances make it proper to state that he will hereafter devote his attention to his profession the usual hours,—that he is now manufacturing Mineral or Porcelain Teeth, which admit of every variety of shade and color, and are much more natural and beautiful than anything ever before introduced by him to the public.—They will never change their color and will appear as well after being worn a long time as the day they are inserted.

W. T. G. MORTON, DENTIST,
19 Tremont Row, opposite the Boston Museum.
sept23 ev3w3mos

NEW BOOKS. The Women of the Revolution, 2 vols. plates; Dr. Shew's Water Cure Manual, 4th thousand; Home Influence, 2 vols. 75 cents; Heroes of Puritan Times, 1 vol; Hazlett Miscellanies, 5 vols; The Meldran Family, a Story of New England, by a Lady of Providence; The Orators of the Revolution, with Portraits; London Art Union, for September, 62 cents. Pride and Prejudice, a Good Edition, printed on large type, &c., &c. Just received by
CROSBY & NICHOLS,
sept23 1is2os 111 Washington st.

LITTELL'S LIVING AGE.

PROSPECTUS. This work is conducted in the spirit of Littell's Living Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh, Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contributions to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University, New Monthly, Fraser's, Tait's, Ainsworth's, Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch;* and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa, into our neighborhood; and will greatly multiply our connections, as Merchants, Travellers, and Politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive and useful to their Wives and Children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope, that, by *"winnowing the wheat from the chaff,"* by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

TERMS.—The LIVING AGE is published every *Saturday*, by E. LITTELL & Co., corner of Tremont and Bromfield sts., Boston; Price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to. ☞ To insure regularity in mailing the work, orders should be *addressed to the office of publication*, as above.

Clubs, payable a year in advance, will be supplied as follows:—

Four copies for	$20 00
Nine " "	$40 00
Twelve " "	$50 00

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Agencies.—We are desirous of making arrangements in all parts of North America, for increasing the circulation of this work—and for doing this a liberal commission will be allowed to gentlemen who will interest themselves in the business. And we will gladly correspond on this subject with any agent who will send us undoubted references.

Postage.—When sent with the cover on, the Living Age consists of three sheets, and is rated as a pamphlet, at 4½ cents. But when sent without the cover, it comes within the definition of a newspaper given in the law, and cannot legally be charged with more than newspaper postage, (1½ cts.) We add the definition alluded to:—

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WASHINGTON, 27 DEC., 1845.

Of all the Periodical Journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension includes a portraiture of the human mind in the utmost expansion of the present age. J. Q. ADAMS.
sept23 1tis

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WILLIAM P. TENNEY,

POETRY.

MORNING HYMN.

Our Father—Thee we praise
For this fair morning light;
And grateful prayers to Thee we raise
For safety through the night.

Our Father—may thy love
Attend us through the day;
Lest our unguarded feet should rove
In error's painful way.

Our Father—when our time
In this fair world shall end,
O! may we reach a fairer clime,
Eternity to spend. J. A. H.

TO LAMARTINE.

[From J. R. Lowell.]

I did not praise thee when the crowd,
'Witched with the moment's inspiration,
Vext the still æther with hozannas loud
And stamped their dusty adoration;
I but looked upward with the rest,
And, when they shouted Greatest, whispered Best.

Who says thy Day is o'er? Control,
My heart, that bitter first emotion;
While men shall reverence the steadfast soul,
The heart in silent self-devotion
Breaking, the mild heroic mien,—
Thou'lt need no prop of marble, Lamartine.

If France reject thee, 'tis not thine,
But her own exile that she utters;
Ideal France, the deathless, the divine,
Will be where thy white pennon flutters,
As once the nobler Athens went
With Aristides into banishment.

Swept by thy hand, the lyre's glad chords,
Crashed now in discords fierce by others,
Gave forth one note beyond all skill of words,
And chimed together—we are brothers;
O, poem unsurpassed! it ran
All round the world unlocking man to man.

France is too poor to pay alone
The service of that ample spirit;
Paltry seem low dictatorship and throne,
If balanced with thy simple merit;
They had to thee been rust and loss,
Thy aim was higher—thou hast climed a Cross.

MISCELLANEOUS.

From the National Era.

STRAY LEAVES FROM MARGARET SMITH'S DIARY, IN THE COLONY OF MASSACHUSETTS.

(Continued.)

November ye 28th, 1678.—Leonard hath left Mr. Ward, and given up the thought of fitting for the ministry. This will be a heavie blow to his friends in England. He tells me that Mr. Ward spake angrilie to him after I left, but that, when he came to part with him, the old man wept over him, and prayed that the Lord would enable him to see his error, and preserve him from the consequences thereof. I have discoursed my brother touching his future course of life, and he tells me he shall start in a day or two to visit Rhode Island, where he had an acquaintance, one Mr. Easton, formerly of Newbury. His design is to purchase a small plantation there, and betake himself to farming, of the which he hath some little knowledge, believing that he can be as happy and doe as much good to his fellow-creatures in that employment as in any other.

Here Cousin Rebecca, who was by looking up with that sweet archness which doth so well become her, queried with him whether he did think to live alone on his plantation like a hermit, or whether he had not his eye upon a certain fair-haired young woman, as suitable to keep him companie. Whereat he seemed a little disturbed; but she bade him not think her against his prospect, for she had known for some weeks that he did favor the young Brewster woman, who, setting aside her enthusiastic notions of religion, was worthy of anie man's love; and turning to me, she begged of me to look at the matter as she did, and not set myself against the choice of my brother, which, in all respects save the one she had spoken of, she could approve with all her heart. Leonard goes back with us to morrow to Newbury, soe I shall have a chance of knowing how matters stand with him. The thought of his marrying a Quaker would have been exceedingly grievous to me a few months ago; but this Margaret Brewster hath greatlie won upon me by her beautie, gentleness, and her goodness of heart; and, besides, I know that she is much esteemed by the best sort of people in her neighborhood.

Doct. Thompson left this morning, but his friend Doctor Clark goes with us to Newbury. Rebecca found in her work-basket, after he had gone, some verses, which amused us not a little, and which I here copie:

"Gone hath the Spring, with all its flowers,
And gone the Summer's pomp and showe,
And Autumn in his leafless bowers
Is waiting for the Winter's snow.

"I said to Earth, soe cold and grey,
'An Emblem of myself thou art:'
'Not soe, the Earth did seem to say,
'For Spring shall warme my frozen heart.'

"I soothe my wintry sleep with dreams
Of warmer sun and softer rain,
And wait to hear the sound of streams
And songs of merrie birds again.

"But thou, from whom the Spring hath gone,
For whom the flowers no longer blow,
Who standest, blighted and forlorn,
Like Autumn waiting for the snow:

"No hope is thine of sunnier hours,
Thy Winter shall no more depart;
No Spring revive thy wasted flowers,
Nor Summer warm thy frozen heart."

Dr. Clark, on hearing this read, told Rebecca she need not take its melancholie to heart, for he could assure her that there was noe danger of his friend's enacting on her account the sad part of the lover of Barbara Allen. As a medical man, he could safelie warrant him to be heart-whole; and the companie could bear him witness, that the poet himself seemed verie little like the despairing lover depicted in his verses.

The Indian Simon calling this forenoon, Rebecca and I went into the kitchen to see him. He looks fierce and cruel, but he thanked Madame Saltonstall for her gifts of food and clothing, and, giving her in return a little basket wrought of curiously stained stuff, he told her that if there were more like her, his heart would not be so bitter.

I ventured to ask him why he felt thus, whereupon he drew himself up, and sweeping about him with his arms, said: "This all Indian land. The Great Spirit made it for Indians. He made the great river for them, and birch trees to make their canoes of. All the fish in the ponds and all the pigeons and deer and squirrels he made for Indians. He made land for white men too; but they left it, and took Indian's land, because it was better. My father was a chief; he had plenty meat and corn in his wigwam. But Simon is a dogg. When they fight Eastern Indians, I try to live in peace, but they say; Simon, you rogue, you no go into woods to hunt; you keep at home. See when squaw like to starve, I shoot one of their hoggs, and then they whip me. Look!" And he lifted the blanket off his shoulder, and showed the marks of the whip thereon.

"Well, well, Simon," said Mr. Saltonstall, "you do know that our people then were much frightened by what the Indians had done in other places, and they feared you would join them. But it is all over now, and you have all the woods to yourself to range in; and if you would let alone strong drink, you would doe well."

"Who makes strong drink?" asked the Indian, with an ugly look. "Who takes the Indian's beaver-skins and corn for it? Tell me that, Captain."

Soe saying, he put his pack on his back, and calling a poor, lean dogg that was poking his hungrie nose into Madame's pots and kettles, he went off talking to himself.

Newbury, December ye 8th.—We got back here from Haverhill in the midst of a great storm of snow and rain. Met Sir Thomas aboute a mile from the town, on his way to Haverhill, to accompanie us back. He brought a message from Uncle and Aunt Rawson, to the effect that we should speedilie visit Boston, which we purpose to doe, should the weather be fair on the morrow.

Yesterday I did, at my brother's wish, goe with him to Goodman Brewster's house, where I was kindlie welcomed by the young woman and her parents. After some little tarry, I found means to speak privily with her touching my brother's regard for her, and to assure her that I did truly and freely consent thereunto, while I did hope, for his sake as well as her own, that she would, as far as might be consistent with her notion of dutie, forbear to doe or say anything which might bring her into trouble with the magistrates and those in authoritie. She said that she was very grateful for my kindness towards her, and that what I said was a great relief to her mind; for when she first met my brother, she did fear that his kindness and sympathy would prove a snare to her; and that she had been sorely troubled, moreover, lest by encouraging him she should not only doe violence to her own conscience, but also bring trouble and disgrace upon one who was, she did confess, dear unto her, not only as respects outward things, but by reason of what she did discern of an innocent and pure inward life in his conversation and deportment. She had earnestly sought to conform her conduct, in this as in all things, to the mind of her Divine Master; and as respected my caution touching those in authoritie, she knew not what the Lord might require of her, and she could only leave all in His hands, being resigned even to deny herself of the sweet solace of human affection, and to take up the cross daily, if He did so will. "Thy visit and kind words," she continued, "have removed a great weight from me. The way seems more open before me. The Lord bless thee, for thy kindness."

She said this with so much tenderness of spirit, and withal with such an engaging sweetness of look and voice, that I was greatly moved, and, pressing her in my arms, I kissed her, and bade her look upon me as her dear sister.

On our way back we met Robert Pike, who hath returned from the Eastward. He said Rebecca Rawson had just told him how matters stood with Leonard, and that he was greatlie rejoiced to hear of his prospect. He had known Margaret Brewster from a child, and there was scarce her equal in these parts for sweetness of temper and loveliness of person and spirit; and, were she ten times a Quaker, he was free to say this in her behalf. I am more and more confirmed in the belief that Leonard hath not done unwisely in this matter, and doe cheerfully accept of his choice, believing it to be in the ordering of Him who doeth all things well.

THE DEAD SEA EXPEDITION.

The September number of the Southern Literary Messenger, contains an article of profound interest on this subject, from the pen of Lieut. M. F. Maury.

Lieut. Maury gives a history of this expedition, brief but lucid, which will increase the anxiety of the public to see the report of Lieut. Lynch, who has made a successful survey, and who, we are glad to learn, is expected to return soon to this country.

We learn from Lieut. Maury's article, that this expedition was planned by Lieut. Lynch, and authorized by Secretary Mason, both Virginians. In the Spring of 1847, Lieut. Lynch first addressed the Secretary on the subject, recommending a circumnavigation and exploration of the Dead Sea and its entire coast; representing that the expense would be trifling, as our ships frequently touched at Acre in Syria, forty miles from Lake Tiberias or Sea of Galilee, from which the river Jordan runs into the first named sea; that the frame of a boat, with crew and provisions, could be transported on camels from Acre to Tiberias, and there put together again. Only one traveller, Mr. Costigan, had ever circumnavigated the Dead Sea, and he had died at the termination of his voyage, without leaving any journal or notes behind. It was contended also that independent of the eager curiosity of all Christendom in regard to this mysterious lake, this expedition was of value to the interests of navigation.

The Secretary of the Navy received favorably the proposition of Lieut. Lynch, and an opportunity soon occurred, by which it could be conveniently carried into effect. It was necessary to send a store ship to the Mediterranean squadron, and, as after her arrival she would have no employment for months, the Secretary determined to send Lieut. Lynch and his party in her, so that, after meeting the wants of the squadron, she could proceed up the Levant, and land Lieut. Lynch and his companions.

This was done. The store ship, "Supply," was provided with two metallic boats, one of copper, the other of iron—the former named "Fanny Mason" and the latter "Fanny Skinner."

On their arrival at their destination, their troubles began, and in their march to Lake Tiberias their boats had to be transported over the most formidable mountain gorges and heights, and to be lowered down precipices with ropes.—But these difficulties were surmounted with true sailor skill and perseverance, and on the 8th of April the two Fannies, each with the American ensign flying, were afloat upon the beautiful blue waters of the sea of Galilee. "Emblematic of its Master, it alone of all things around them remained the same. Just as the Apostles saw it when our Savior said to it, 'Peace, be still,' this little band of rovers now beheld it."

The navigation of the Jordan was found to be most difficult and dangerous from its frequent and fearful rapids. Lieut. Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea, by the tortuous course of the Jordon, which in a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids, besides many others of less descent. The difference of the level between the two seas is over a thousand feet.

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell, but bitter, salt and nauseous. Upon entering it, the boats were encountered by a gale, and "it seemed as if the bows, *so dense was the water*, were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea."

The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the Southern extremity of the sea, where the most wonderful sight that they had yet seen awaited them.

"In passing the mountain of Uzdom, (Sodom) we unexpectedly and much to our astonishment," says Lieut. Lynch, "saw a large, rounded, turret-shaped column, facing S. E., which proved to be of solid rock salt, capped with carbonate of lime; one mass of chrystalization.—Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty and procured specimens from it."

The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health.

Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea was but seven hundred dollars.

From the letters of Lieut. Lynch, quoted by Lieut. Maury, we translate the following interesting facts, elicited by the exploration:

"The bottom of the northern half of this Sea is almost an entire plain. Its meridional lines at a short distance from the shore scarcely vary in depth. The deepest soundings thus far 188 fathoms, (1,128 feet.) Near the shore, the bottom is generally an incrustation of salt, but the intermediate one is soft mud, with many rectangular crystals—mostly cubes—of pure salt.—At one time Stellwagen's lead brought up nothing but crystals.

The southern half of the Sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms, (18 feet.) Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdom, in the space of an hour, our foot-prints were coated by chrystalization. The opposite shores of the peninsula and the west coast present evident marks of disruption.

There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the Sea, for we have seen them, but cannot detect any living thing within it, although the salt streams flowing into it contain fish. I feel sure that the results of this survey will fully sustain the Scriptural account of the cities of the plain."

He thus speaks of the Jordan: "The Jordan, although rapid and impetuous, is graceful in its windings and fringed with luxuriance, while its waters are sweet, clear, cool and refreshing."

After the survey of the sea, the party proceeded to determine the height of mountains on its shores, and to run a level thence via Jerusalem to the Mediterranean. They found the summit of the West bank of the Dead Sea more than one thousand feet above its surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea, measures the height of its banks, the elevation of the Mediterranean, and the difference of the level between the bottom of the two seas, and that the depth of the Dead Sea is also an exact multiple of the height of Jerusalem above it."

"Another not less singular fact, in the opinion of Lieut. Lynch, "is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the Wady 'el Jeib,' or wady within a wady at the other."

"The *slimy* ooze," says Lieut. Maury, "upon that plain at the bottom of the Dead Sea, will not fail to remind the student of sacred history of the "slime pits" in the vale, where were joined in battle 'four kings with five.' [Richmond Republican.

INSTINCT OF ANIMALS.

While in Washington last winter, a very observing man, and quite a naturalist, as observing men are apt to be, told us some stories about the sagacity and intelligence he had witnessed in different animals, which were wonderful enough, and which we think well worth transferring to our cabinet of curiosities. So the gentleman kindly furnished two or three of these stories for this purpose, and here they are:

Six or eight years ago, in the city of Washington, I was passing the mouth of an alley leading into a vacant lot, when my attention was drawn to a group of very young children laughing vociferously. I entered the alley, to see the cause of their mirth, and soon ascertained it to be a large white goose, with a strip of narrow tin bent into a hoop, and thrown over the head of the fowl, by one of the urchins. The poor goose seemed much annoyed by the shining necklace, and ran about in every direction trying to shake it off. I found that it was the sight of these antics which had so much amused the little ragged juveniles. I stopped to see if the goose would unyoke herself; and while watching her, I observed some ducks in another part of the yard; and very soon a drake from among them made a great quacking, and started off toward the embarassed goose. When near, the latter stretched her neck out horizontally, and to my very great astonishment and admiration, the drake seized the lower part of the tin collar in his beak, the goose withdrew her head from it, and the drake immediately dropped it upon the ground; when the air rang with the plaudits of the children and the gabbling of the fowls.

In the summer of 1844, I witnessed an exhibition of intelligence in a low order of the insect tribe, still more remarkable. I went from Washington city on an excursion by water, to the mouth of the Patuxent, for recreation, and in quest of geological specimens for my cabinet. One morning while on the beach, quite within the mouth of the river, waiting for some comrades to join me, I observed a large grey spider at the water's edge, and expected to see some of the tiny ripples overtake and drown him. He was trumbled over several times, as the sailor says, "upon his beam ends," but soon recovered, and did not seem to mind. While watching his movements, a brilliant blue wasp flew upon the spider's back, and stung him, and a battle ensued. I was deeply interested in the affair, and closely observed the two combatants. After flying up and pouncing down again upon the spider several times, the latter seemed quite used up, and was floated off a foot or two from the margin of the water, by the miniature seas, upon his back, and his feet all drawn up. The wasp alighted upon him, took a foot in his mouth, and by the aid of his wings, towed him ashore. He then alighted upon the sand, seized a leg of the spider in his mouth, and walking backward, dragged him some distance ashore. He continued to drag the spider in this way, and resting occasionally, till he arrived at a ridge in the sand, of about an inch in perpendicular height, and parallel to the water for a great distance. This ridge was caused by the washing of the flood tide. It was then low water. As the spider was at least four times the bulk and weight of the wasp, he found this ridge an insurmountable obstacle. He flew to the top, stooped over, and endeavored to lift the spider bodily up, but in vain. He then flew some yards lower down, and then above where the spider lay, all the time reconnoitering, to find a breach in the embankment, or an ascent by which to get his prey up. Noticing his perplexity, I cautiously laid a little piece of bark as an inclined plain, near the spider, which was soon observed by the wasp, when he at once dragged the spider up the plain and landed him safely on the opposite side of the ridge. Again he resumed his toilsome dragging, still at right angles to the water's edge, toiling and resting alternately, till he had drawn his victim some eighteen or twenty feet from the water, near the foot of a very high cliff. There he flew about, as if at a loss how to proceed further. I approached, and saw him enter a hole in the sand, and back out again, and so enter several of these holes. Sometimes he would only go in half his length, and rarely deep enough to disappear altogether. Then he would back out again. By and by he alighted on the spider, and carried him past several holes, leaving him at the mouth of another, which he inspected by getting half in. But again he came out, and took the spider to the next hole, which he also inspected, came out, seized the spider by the leg in his mouth, and entered the hole backward, dragging the spider after him.

I sat down near the abode of this bold, persevering, and sagacious insect, and felt more gratification from the past half-hour's entertainment, than ever I had experienced from a trifling incident before, and fell into a revery—musing on the extraordinary works of nature till roused by my comrades. [Youth's Cabinet.]

THE PARIS GRISETTE. The grisette is making her way to her shop, or, perhaps, only returning to her night quarters, with a tiny pot of coffee in her hand, and a small roll under her arm. Even thus, and in her morning dress, and in her slippers worked with a sprig of geraneum, on a purple ground, she does not look carelessly. There is a lack, indeed, so far as one can judge from the window, of stay or bustle, and her dress, from its ease of fit, shows perhaps, in her more of her form than would be consistent with New England notions; nevertheless, her hair is smoothly plaited, her dress clean, and the little handkerchief about her neck, although it be of a modest *batiste*, is disposed, even at this early hour, with a coquettish tie.

It is wonderful how such a sprightly step can belong to any individual of a population which has witnessed such bloody havoc within the month—yet she would wear it even in the face of the battle, and if her passions were roused, would use a carabine with as much grace as she now carries her breakfast roll. Indeed, upon one of the first barricades of the 23d of June, such a girl, scarce twenty, and dressed with singular neatness, made her appearance. She held the banner of the insurgents, and after their first fire, leaped down before the National Guard, who hesitated, and taunted them with cowardice.—Still, in pity, they restrained their fire, until her insults became outrageous, and the command for assault was given. The poor girl remounted the barricade, but in the same instant was pierced by a ball, and fell dead among the insurgents. Nor was she alone among the young and tender victims of her sex. Whether they were influenced by a Joan of Arc ambition, or phrenzied by the new preached communism, which was to put India shawls upon their shoulders, or led by personal attachments, I do not know; perhaps the three influences were combined.

HANDEL AND HIS TRUMPETER. "Handel had composed a new piece of music, and giving it to the trumpeter to play, stood a distance off to hear, and as the man did not play loud enough, Handel cried louder! not loud enough, *louder*! not loud enough yet, LOUDER! When the man, exhausted with blowing, exclaimed, Yes, Mr. Handel, it is easy enough for you to cry louder, *louder*, LOUDER, but where is the *wind* to come from? Now he (Mr. Betts,) felt very much in the same condition with Handel's trumpeter; it is easy enough to cry money, *money*, MONEY, but where is the wind to come from."

We have taken the above from the speech of Rev. Mr. Betts, before the London Missionary Society, as given in the correspondence of the Reflector. Probably our business men have been able, and not a few are now able, to ask the same question very feelingly.

ARAB BOYS AT MOUNT SINAI. When Mr. Sampson paid a visit to Mount Sinai, two little Arab boys followed him up the mountain. He thus describes them, and it will be seen that *Yankee* boys are in Arabia:

When the monks would have sent them back I told them to come with *me*, liking always to have these bright Arab boys about me; and I had given them some stones and plants to carry simply as an excuse to keep them. And all the way the little rogues had amused me by a contention, which was my *sheikh*, and which therefore would have the buckskeesh; [the fee] and first *Salah* would touch me on the arm and say "hawayeth, Salah sheikh," [master, Salah is sheikh, or leader,] and then *Hamet* would come on the other side and touch me and look up and say "hawayeth, Hamet skeikh."

A GREAT SOUL BETTER THAN A GREAT FIST. Children, you were made to be kind, generous and magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him, for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the schools will show by their countenances how much better it is to have a great soul than a great fist. [Horace Mann.

JEWETT & PRESCOTT'S
WHOLESALE AND RETAIL
SILK GOODS & SHAWL
ESTABLISHMENT,
MILK STREET BOSTON.

(First Store below the Old South Church, a few steps from Washington St.)

PURCHASERS can visit this Establishment with a certainty of finding a NEW and PERFECT ASSORTMENT of LONG and SQUARE

Cashmere, Broche, Thibet, Silk, Satin, Woollen, and Merino
SHAWLS,
Of every description and price.

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Of every name, color and quality.

Black Gros de Rhine, Armure, and all other kinds of Black Visite and Dress Silks.
GERMAN, FRENCH & INDIA SATINS,
FOR CLOAKS AND DRESSES.

Six or eight different qualities of French and German
THIBET CLOTHS AND MERINOS,
Made expressly for Jewett & Prescott,

By PARTURLE-LUPIN & CO., and *other manufacturers*, in *choice* and *most desirable colors*. All other kinds of Cloak materials in latest Paris Styles. Also, PARIS CLOAKS and VISITES, in *elegant patterns*, of our own importation. *Extra medium and low priced* qualities of BOMBAZINES, ALPACCAS, LYONESE CLOTHS, &c.

N. B. JEWETT & PRESCOTT give their *undivided attention* to the introduction of SHAWLS, SILK GOODS, and CLOAK MATERIALS, in the highest state of perfection, and acknowledge no equals in this branch of the Dry Goods business.

WITHOUT EXAGGERATION,
their assortment, at the present time, *surpasses*, in extent and variety, the *combined stocks* of any *three firms* in Boston, and, in view of these facts, we can *with propriety expect*, from *every purchaser, at least* an examination of our superior assortment.

THE LADIES
will consider it an *especial privilege* to select their *Dresses* and *Shawls* from this variety, and TRADERS, from the *city or country*, will not know what constitutes a good assortment, until they have looked through our stock. PRICES WARRANTED SATISFACTORY to the Purchaser,

WHOLESALE OR RETAIL.
Milk Street Silk and Shawl Store,
BOSTON.
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OLIVER HOLMAN,
NO. 124 STATE STREET,
BOSTON,
BLANK BOOK MANUFACTURER,
STATIONER,
and general Agent for
PERKINS SUPERIOR CARDS,
—FOR—
Railroad Tickets, Business and Address Cards.
A large Assortment of
BLANK ACCOUNT BOOKS,
of various qualities, and adapted to almost every business, constantly for sale. Books made to order with despatch, and particular attention given to the manufacture of Books of unusual and difficult patterns.
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of every description, *Commercial and Law Blanks, Copying Presses and Materials, Drawing and Profile Papers* and various articles for Engineers, Artists and Schools, for sale low.
Binding and Ruling to any desired patterns.
march11 1yis

ORIGINAL TEA STORE.
The China Tea Company,
NO. 198 WASHINGTON STREET, BOSTON,
HAVE now been established six years; they deal only in Tea and Coffee, keep every variety of Black and Green Tea imported into this country, and deal for cash only.
The success which has attended their efforts during this time, is without a parallel. They now offer for the inspection of Dealers one of the largest and most varied stocks in the country, at their principal Warehouse, 198 WASHINGTON STREET, and solicit country traders before purchasing their supplies, to call at this
GREAT TEA WAREHOUSE,
Whilst at the same time, to accommodate families and Hotel keepers, they offer *FIVE POUND LOTS*, as follows:
5 pounds Ningyong Oolong, an extra black Tea, for $1 50.
5 " strong Young Hyson, 2 00
5 " Young Hyson, delicious flavor, 2 25
5 " super. Old Hyson, 3 50
5 " Souchong, (sold elsewhere 50 cts. per lb.) 1 25
10 " good ground Coffee, 1 00
An experienced and native China-man superintends the tea department. Money can be sent by mail, by friends coming to the city, or by Express men, and the package will be sent by return. No travelling agent is employed by the Company. Strangers visiting the city are invited to call.
Agents are appointed in every town; upon application, post-paid, to the proprietors, to whom is given
THE GREATEST ADVANTAGE IN PRICE, AND EVERY SECURITY AS TO QUALITY.
In consequence of the great reduction in the price o Teas and Coffees, we are enabled to give
EXTRA QUALITIES
for the old prices; and it is acknowledged by many persons that they cannot get so good tea of any kind,
PAY WHAT PRICE THEY MAY,
as the Young Hyson, at 50 cents, and the Ningyong Oolong, at 40 cents, which are sold at
198 WASHINGTON STREET,
BY THE PROPRIETORS,
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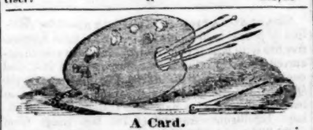
MOREY'S
COLD SALT WATER BATHS,
FOR LADIES AND GENTLEMEN,
WESTERN AVENUE, (MILL DAM,) NEXT TO THE TOLL HOUSE.
THIS celebrated Establishment having undergon thorough repairs, is opened for the season. T *Cold Shower* and *Swimming BATH*, has been remove some two or three hundered feet further into deeper wa ter, which at all times is pure and abundant. Th Ladies' Baths' are entirely removed from those of th Gentlemen, and are provided with Female Attendant *Invalids* and *Children* will receive particular atten tion.
TERMS.—SEASON TICKETS.—4 00, or 12 Ticke for $1, single ones, 10 cents each.
Swimming taught by a competent professor.
Additional rooms have been added, with Fleetin Shower Baths, put up in the most approved style. Al so, new Dressing Rooms, which will at all times b found perfectly dry and convenient.
The proprietor would call attention to the fact, th though his establishment has been very much improve the prices have been somewhat reduced.
The Ladies and Gentlemen of Boston are respectfull invited to call.
Open from sunrise to 10 o'clock, P. M.
july8 tf TRUMAN MOREY.

SCHOOL FOR YOUNG LADIES.—The Fall Term of the Subscriber's School for young Ladies will commence in convenient and pleasant rooms, at the WARREN STREET CHAPEL, on Monday, September 11th.
The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry Arithmetic, Algebra; Geometry, Book-keeping, etc.
Instruction is also given in the French, Italian, and Latin Languages; and in drawing and Needle-work.
The School is furnished with a superior Philosophical Apparatus, and a large and excellent Library. The number of pupils is limited; particular attention can therefore be bestowed upon each individual. Mr. H. G. FETTE, Teacher of Drawing; Miss MATILDA GODDARD, Teacher of Needle-work.
aug12 10t WILLIAM P. JARVIS.

A SPLENDID GIFT BOOK.
THE WOMEN OF THE SCRIPTURES.—Edited by Rev. H Hastings Weld. Superbly bound, and illustrated with 12 beautiful engravings.—Hazlitt's Miscellaneous Writings, in 5 vols. Mrs. Somerville's Physical Biography, 1 vol. Buds and Blossoms—a Book for the Young. My Little Geography, by Mrs. L. C. Tuthill. Life Letters and Literary Remains of John Keats. Just received by
CROSBY & NICHOLS,
sept16 1is2os 111 Washington st.

NEW BOOKS FOR CHURCH CHOIRS.
THE CHOIR CHORUS BOOK, a collection of choruses from the works of the most distinguished composers. Compiled, adapted to English words and arranged with *particular reference to their practice* and for the use of *Musical Societies* by A. N. JOHNSON, author of "Instructions in Thorough Bass" "The Musical Class Book," Editor of the "Boston Musical Gazette," Organist at Park Street Church, &c., &c.
The merits of this work, will be highly appreciated by members and especially by leaders of choirs, who have felt the difficulty of sustaining the interest and attendance upon their meetings for practice, and who properly estimate the effect in the improvement of the taste and the power of execution, which the study and practice of these compositions produce. In the large and varied collection which this book contains, 5 of the Choruses are by Hancel, 13 by Haydn, 17 by Mozart, 8 by Mendelssohn and the remainder by Cherubini, Neukomm, Zingaselli, Romberg, Webbe, Naumann, Spohr, King, Stymann, &c.
Although this work contains more vocal music than the most expensive Chorus Books ever take have been published in this country, it will be sold at a price less than that of common Church Music Books.
Just published, by *Wilkins, Carter & Co.*, No. 16 Water street, Boston, and for sale by booksellers and music dealers generally. tf june24

BOOKS published by S. G. SIMPKINS, 124 Washington street:
Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.
The Savior's Life, written for children.
Illustrated Natural History.
Alice Bradford, or Experimental Religion.
Follen's German Reader.
Follen's German Grammar.
Folsom's Livy
POETRY FOR HOME AND SCHOOL. Selected by the author of Theory of Teaching, &c. 2d edition.
This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.
Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13



A Card.
THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oak Paneling*, or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.
Ventilating transparent Window Shades in Colors representing Stained Glass, and scriptural sentences beautifully lettered on tablets in gold and relief, furnished at short notice.
Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid will be promptly attended to.
THOMAS D. MORRIS,
153 Washington Street.
Entrance No. 1 Harvard Place, directly opposite the Old South Church.
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WARRANTED 25 YEARS.
THE subscriber, having introduced into his practice a new and improved method of filling Teeth with Gold, by which, double the amount of density is produced, is prepared to warrant every filling where the tooth is constitutionally good and healthy, 25 years.—Also, whole and half sets of artificial teeth, either in blocks of carved work, with false jaw and gums, or with single or separate teeth as may be preferred, mounted on gold plate, and confined by atmospheric pressure, sufficiently firm to sustain a weight of 16 lbs, will be furnished on better terms and of a better quality than can be procured at any other dental establishment in New England. Office, No. 266 Washington street, corner of Avon Place, Boston.
S. STOCKING, Dental Surgeon.
june17 ep3mis

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SURGEON DENTISTS,
No. 238 WASHINGTON STREET
Corner of Central Court,
BOSTON.
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NEW HYMN BOOK.
CHRISTIAN HYMNS;
FOR PUBLIC AND PRIVATE WORSHIP.
FIFTEENTH EDITION.
THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.
Although this book has been published but four years, it is now used in *forty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.
The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.
*** For a list of places where this book is in use, see cover of the Christian Examiner.
☞ Copies furnished for examination.
CROSBY & NICHOLS, Publishers,
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DR. CORBETT'S
HIGHLY CONCENTRATED
SYRUP OF SARSAPARILLA.
THE Formula of this invaluable Preparation has been freely placed before the most distinguished Physicians and Chemists in this Country. And their testimonials are *unqualified* as to its highly efficacious and alterative qualities. In *Scrofulus* Affections, Diseases of the Blood, *Virulent* Erysipelas, *Cutaneous* Eruptions, Diseases of the Stomach and Liver, all Biliary derangement, Dyspepsia, &c., &c., they pronounce it "unequalled to *any yet known*." The Proprietors place it with all confidence before the Public. Asking them only to
READ THE FOLLOWING.
[From E. R. Peaslee, M. D., Professor of Anatomy and Physiology, Dartmouth College, and Professor of Anatomy and Surgery in the Medical School, Brunswick, Me.]
HANOVER, N. H., Dec. 23, 1847.
I first became acquainted with the Compound Concentrated Syrup of Sarsaparilla, prepared by Dr. Corbett, of the Shakers' Society, somewhat more than four years ago, at the time he made its precise composition public to the members of the New Hampshire Medical Society. It was at once believed that the formula then published by Dr. Corbett could not fail to prove a most valuable remedy in all cases in which the peculiar effects of Sarsaparilla are required. This expectation has, on trial, been fully realized. It has peculiar efficacy in certain diseases of the skin and of the digestive apparatus, and its scrofulous conditions generally. The ingredients added to the Sarsaparilla itself, of which it contains more than the other preparations I have used, increased its alterative effects, and render it diuretic, and, in most cases, slightly laxative also. I recommend it to *practitioners of medicine* as superior to any Syrup of Sarsaparilla I have yet tried, in cases requiring the administration of this remedy; none but physicians being, in my opinion, competent to distinguish the precise conditions in which it is really indicated.
E. R. PEASLEE, M. D.
[From Parker Cleveland, LL. D., Professor of Chemistry, Materia Medica, Mineralogy, Geology, and Natural Philosophy, Brunswick College, Maine.]
BRUNSWICK, ME., April 8, 1848.
Messrs. E. Brinley & Co:—Gentlemen,—I have examined your Formula for the preparation of "Corbett's Compound Concentrated Extract of Sarsaparilla."—From my knowledge of the properties of its ingredients, and from the well known beneficial effects which it has produced, as certified by the most distinguished Physicians and Chemists in the country, and most satisfactorily ascertained by myself, I am fully convinced it is a medicine possessing great efficacy in the cure of many diseases, especially those it particularly purports to.—In addition to the Sarsaparilla, it contains other ingredients of *great value*.
Very Respectfully,
P. CLEAVELAND, M. D.
LONDON, Jan. 22, 1847.
The Compound Concentrated Syrup of Sarsaparilla has been prepared by the United Society at Canterbury, N. H., for several years, under the superintendence of Dr. Corbett. A knowledge of the Formula, an acquaintance with the mode of preparation, opportunities for comparing it with other preparations of Sarsaparilla, and an extensive experience in the use of it, convinces me that it is far superior to the many compounds that are put up for extracts and syrups of Sarsaparilla, and sold as the "only genuine."
The Shaker Syrup is a valuable medicine in the treatment of scrofulous and cutaneous diseases, *irrulent Erysipelas* and Chronic Affections of the liver; and I confidently recommend it to the Profession as an article worthy of attention.
RICHARD P. J. TENNEY, M. D.
We cordially concur in the above.
John S. Eliot, M. D. Manchester, N., H., Jan. 22, 1847.
David Flanders, M. D., Londonderry, N. H., June 1, 1847.
John Clough, M. D., Gilford Lake Vill., N. H., March 12, 1847.
C. C. Tibbetts, M. D., Sanboraton Bridge, N. H. March 20, 1847.
S. M. Emery, M. D., Boscawen, N. H., Jan. 22, 1847.
R. Fellows, M. D., Loudon, N. H., Jan. 22, 1847.
CONCORD, Nov. 3, 1846.
Having been acquainted with the virtues and alterative effects of the Compound Concentrated Syrup of Sarsaparilla, prepared by the United Society of Shakers in Canterbury, I do not hesitate to recommend it in preference to any other preparation of the kind offered for use. WILLIAM PRESCOTT, M. D.
I cordially concur with the above.
JAMES B. ABBOTT, M. D.
Sanbornton,